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Dr. A. N. UPADHYE

Mārkaṇḍeya's

PRĀKṚTA-SARVASVA

मार्कण्डेयविरचितं

प्राकृतसर्वस्वम्

Thesis approved for the degree of Doctor af Philosophy by Utkal University (1966)

Critically Edited
With Introduction, Variant Readings and
useful Indices etc.

BY

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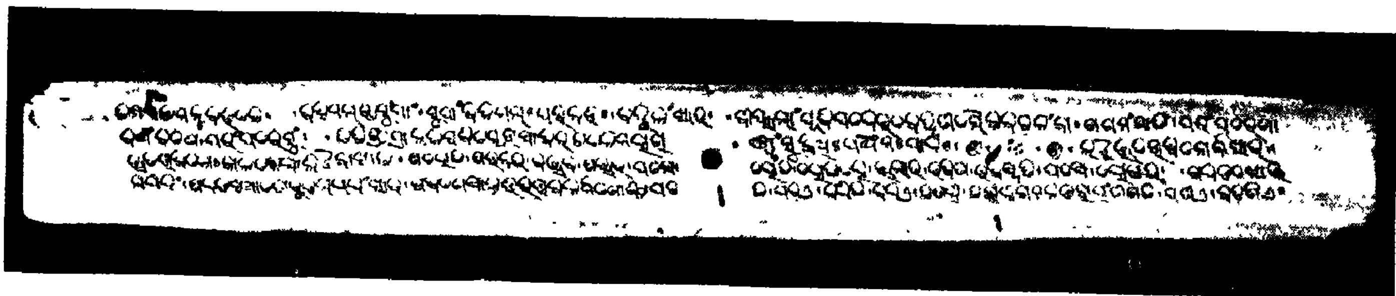
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Photo of Palm-leaf Ms. of PS (Cat. No. 221) in Oriya Script, Utkal University Library, 1817 A. D.

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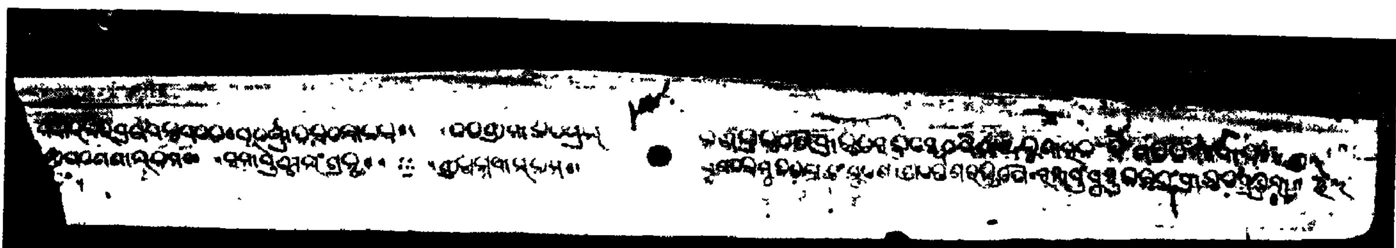


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GENERAL EDITORIAL

The Prakrit Text Society has accepted a programme of publishing Prākrit Grammars on an uniform plan with a view to bringing out critical, or at least authentic, editions of those which are hitherto unpublished or which are not available or which are not critically edited, generally in order of priority.

The *Prākṛta-sarvasva* of Mārkaṇḍeya is an important grammar of the Eastern School. The author flourished in the 16th century and wrote this work under Mukundadeva, the ruler of Orissa. His treatment is thorough, and he quotes a number of Prākrit works from which he has collected his material. This grammar had already caught the attention of earlier scholars like PISCHEL, GRIERSON, NITTI DOLCI etc. A good edition of this grammar was already brought out by S. P. V. BHATTANATHASWAMI, Vizagapattam, in 1912 (reprinted in 1927). But it is long out of print.

Our Thanks are due to Dr. K. C. ACHARYA who has critically edited this grammar, using all the Mss. of it so far known (including even those which were once handled by GRIERSON). It was good of him that he entrusted this work to the Prakrit Text Society for publication. It will be seen from his Introduction that he has shed additional light on the biography of Mārkaṇḍeya, and discussed a number of problems connected with Prākrit in general and this grammar in particular. The cause of Prākrit studies is much helped by the publication of this grammar which along with that of Puruṣottama has its own specialities.

We are highly grateful to Dr. P. L. VAIDYA, the President of the Prakrit Text Society, who kindly made arrangements for printing this work efficiently at the Bhandarkar Oriental Research Institute's Press and also took great pains in setting up the format and correcting the proofs of this work.

My thanks are due to the Secretary of the Prakrit Text Society and also to the Manager of the Bhandarkar Oriental Research Institute's Press for all their co-operation in bringing out this publication.

Kolhapur. A. N. UPADHYE

17-7-68

PREFACE

1. The Need of a Critical Edition of Prākṛtasarvasva.

A brief explanation is necessary while bringing out a critical edition of *Prākṛtasarvasva,* the well known Prākrit grammar of Mārkaṇḍeya Kavīndra. Its edition in Devanāgarī script by Shri. P. V. BHATTANATHASVAMI appeared for the first time in the year 1912 and was published by Ārṣasaṅgha in Granthapradarśanī periodical at Vizagapatam. It was reprinted by the Ārṣasaṅgha in the form of a book at Vizagapatam in the year 1927. This edition was probably based on a single manuscript, for the editor does not give any clue to this effect and excepting the bare text the reader is disappointed at the absence of notes, variant readings and indices in it. After this edition, however, no other edition of this grammar has been brought out though the scholars have allthrough felt a great need of a critical edition of this work based on more manuscript material. GRIERSON opined that the critical edition of the said work was a desideratum and he actually attempted to bring out one in his ripe age with the help of more manuscripts. But unfortunately he passed away, before he could accomplish it. Dr. A. N. UPADHYE in a footnote to his paper *"Paiśācī Language and Literature"* (ABORI, XXI. p. 10) similarly opines that a critical edition of Mk's grammar based on more manuscript material is an urgent need. NITTI DOLCI expresses her disappointment at the uncritical edition of *Prākṛtasarvasva* in Devanāgarī script which is lacking in notes and indices (*Les Gram.* p. 127). I now proceed to give a brief account of the manuscript material used by me for bringing out this edition.

2, The Critical Apparatus.

It is first of all necessary to give a short account of the Mss. which GRIERSON collated for a critical study of the work.[1] They are as follows :-

1. See footnote on p. 514- "The Prakrit Vibhāṣās" by Sir G. A. GRIERSON, JRAS, 1918.

P— This stands for the text edited by BHATTANATHASVAMI and printed in Vizagapatam in 1912.

O— This stands for the Ms. written in Oriya character which was lent to GRIERSON by Pandit SADASIVA MISRA of Puri.

Hn— This stands for the copy in Devanāgarī character of the Ms. No. 1555 in the Library of Asiatic Society of Bengal, Calcutta.

Hb— This stands for the copy in Bengali characters of the same Ms. of the Asiatic Society Library.

Ox— This stands for the Wilson Ms. No. 158b of the Bodleian Library, Oxford.

Io— This stands for Mackenzie Ms. No. 70 of India Office Library, London.

The Mss. of PS used by me for the present edition are as follows:

A— This stands for the Ms. No. 4090 in the Catalogue No. 4628 of the Asiatic Society Library, Calcutta. This is a palm-leaf Ms. and its leaves are marked on the left-hand side from 100 to 120. Evidently these form only a part of a large Ms. which probably contained Sūtras relating to other Prākrit languages. Only the Mahārāṣṭrī portion, i. e., the first eight chapters of Mk's grammar are written in this small fragment, other portions being evidently lost. It is written in beautiful Oriya script and according to Dr. S. K. DE, the editor of Descriptive Catalogue of Mss. of Asiatic Society Library, Bengal, this Ms. belongs to early eighteenth century. It is strange to note that the Ms. No. 1555, two copies of which were consulted by GRIERSON referred to above is no more traced in the Asiatic Society Library A Ms. other than PS appears against the said number. The Librarian of this Library failed to satisfy me in explaining this irregularity and the disappearance of the Ms. referred to by GRIERSON. We are yet to know whether this is the same Ms. as that two copies of which were lent to GRIERSON by HOERNLE. The present Ms., however, as referred to above, records only the Mahārāṣṭrī

portion and that too in an abridged manner. The scribe seems to have deliberately tried to avoid portions from the long commentaries on Sūtras for the sake of brevity, and therefore, one is often disappointed to witness the absence of examples given by Mk. Despite all this, the Ms. is useful in certain aspects. It has less scribal errors as compared to other Mss. consulted by me and mostly tallies with the Vizagapatám edition. It begins with the Sū. 'Siddhaṃ Pāṇinyādeḥ', the earlier portion being evidently lost.

B—This stands for the Vizagapatam edition by BHATTANATHASVAMI. The book is of the later publication of 1927 and belongs to the Kanika Library, Ravenshaw College, Cuttack.

G—This stands for the transcript of Ms. No. 15662 of the Government Oriental Mss. Library, Madras. It is an old paper Ms. consisting of 152 pages and written in Telugu character. The transcript of the Ms. which I possess is in Devanāgarī character.

O—This stands for the microfilm copy of Ms. Wilson 158b of Bodleian Library, Oxford.

I—This stands for the microfilm copy of Mackenzie Ms. No. 70 of India Office Library, London. At the colophon the scribe declares himself to be Govindadāsa by name who copied it during night time and completed copying on monday :—

"रात्रैर्लिखितं नित्यं समासं चंद्रवासरे। गोविन्ददासेन लिखितमिदं पुस्तकम् ॥"

U—This stands for the Ms. No. 52 of the Utkal University Library. It is a palm-leaf Ms. written in Oriya character which was donated to the Library by the late Dr. KARUNAKAR KAR. It has also been entirely copied by me and I possess the copy with me. The scribe gives the exact date of completing the copying in the autumn of Yugābda 4917 corresponding to 1817 A. C. The passage referred to runs thus :—

"युगाब्दे मुनिचन्द्राङ्कयुगेऽतीते शरदृतौ।
समाप्तं पुस्तकमिदं प्राकृतप्रक्रियात्मकम् ॥"

It is interesting to note that the Kanika Library of Ravenshaw College, Cuttack, contains in Ms. form a descriptive list of Sans-

krit Mss. searched by an itinerant scholar appointed by the then Bihar and Orissa Research Society. The report contains the description of a palm-leaf Ms. of PS, the owner of which is said to be Pandit SADASIVA MISRA of Puri. Evidently this was the same Ms. which GRIERSON has mentiond to have been lent to him by Pandit SADASIVA MISRA of Puri. What is more curious to note is that the description as given in the list exactly tallies with the writings in the Ms. of the Utkal University. The verse of the scribe regarding the date of the completion of writing as cited above has been quoted in the report - a fact which gives ample proof that the two Mss. are one and the same. But it is not known how the Ms. was acquired by Dr. KAR who donated the same to the Utkal University. On my personal enquiry Dr. KAR could not remember anything as to the acquisition of the Ms. by him. He might have got it from Pandit SADASIVA MISRA. Dr. KAR was for a good long time Principal of Sadasiva Sanskrit College, Puri, which is named after Pandit SADASIVA MISRA.

However, almost all the Mss. materials which was handled by GRIERSON is in my possession in addition to the Ms. of Govt. Oriental Mss. Library, Madras.

3. Evaluation of Mss.

Of the six texts thus described for critically editing PS, the Vizagapatam edition is by far the best. Excepting the four Sūtras of the 17th Pāda which are supposed to be missing[2] and which too are traced in none of the Mss., this edition contains the complete text, and the Sūtras are numbered and printed in an orderly manner so as to suit the arrangement of the metre in which all the Sūtras are set. This edition, though not free from errors and doubtful readings, has been allthrough a guiding work for me in deciphering the difficult and illegible lines of Mss. The editor in a number of doubtful places has put query marks against the words or the passages concerned without attempting to suggest any

---

2. See B, pp. 114–15, I have supplied Sūs. 21 and 22 after comparing the grammars of Purusottama and Rāmaśarman.

improvement on them, and this edition is conspicuous by the absence of any kind of notes. Even then the edition has helped me a lot to have a comparative study of its readings with those of other Mss., finally leading me to ascertain the actul text. Here and there some anomalies and corrupt readings are best removed by a comparison with the Mss.

Now coming to the Mss. mention must be made firstly of A. It stands closer to B than any of the other Mss. It is beautifully written in Oriya character and the scribe distinguishes the commentary portion from the Sūtras by writing the latter in bold hand. Whereas the other Mss. are lacking in a considerable portion of the fifth and sixth Pādas, A preserves them. It has much less scribal errors and what is more interesting to note is that it records a *dhātvādeśa* of the root *dṛś* in causative as *dāva* attributing the same to Śākalya–*dāvaś ceti Śākalyaḥ* (VII. 106) which none of the Mss. including B does. The only major defect of this Ms. is that it is written in a very abridged manner especially in respect of the commentary portion and the text after the eighth Pāda is unfortunately lost. Had it contained the remaining portion of the work it would have been the most useful Ms. It, however, comes under the same group as B.

The remaining four Mss. U, G, I and O have a common feature which would show that they belong to the same original[3]. Yet they have certain differences among themselves which indicate that U and G form one group while I and O another. I and O are undoubtedly copies of the same original. They have very slight differences in readings. As the footnotes will show, they most often tally. All these again lack a considerable portion of the fifth and sixth Pādas and the most serious thing is that starting from *punar vacanād vṛkṣādau* (XII. 8) of the Śākārī Vibhāṣā section up to the end of declensional section of Nāgara Apabhraṁśa

3. For a graphic description of the contents of I, which are more or less identical with those of UGO, see Descriptive Catalogue, India Office Library, ed. by A. B. Keith, Vol. II, Part I, p. 300.

(XVII. 56)[4] the writing is hopelessly confused though the text taken as a whole is intact. The omitted portions of the fifth and sixth Pādas are as follows:

Pāda V

Sū. 39 and a part of its comm.
Major part of the comm. on Sū. 63.
Sūs. 101–104 (comm. included).
Last part of the quoted verse of Vakpatirāja in the comm. on Sū. 107.

Sūs. 108–111 (comm. included)
A part of the comm. on Sū. 121.
The citation from Rājaśekhara occurring in comm. on Sū. 118·
Sūs. 122–125; 127–132 (comm. included).

Pāda VI

Sū. 40 (comm. included).
Sū. 47; Sū 48 along with its comm. up to स्थाने आवः स्यात्.

Apart from the omissions common to the four Mss. as noted above, there are also occasional omissions of a word or two which may be well attributed to clerical slip. These omissions have been noted in the footnotes in the respective places. Besides, IO preserve the text in certain places which neither U nor G does. These places are :--

VII. 37–39 (comm. included)
VII. 79 (comm. included).
अदो कारणादो (IX. 80)
घेप्पदि (IX. 129); भवेत् (X. 7)
वाजपहि (XVII. 25)

Apart from the above observations as regards the writing, the four Mss. are hopelessly corrupt. They abound in innumera-

4. This confusion has been clearly noticed by KEITH and he has pointed out the connecting link of the distorted portions in the Catalogue itself. I have also clarified these points in the footnotes while constituting the text.

ble mistakes. It will be best to quote Prof. KEITH whose observations with regard to I are more or less applicable to each of them :– " The scribe who was clearly unfamiliar with Oriya, as the confusion of *mh* and *mbh*, *ṛ* and *ru*, *ṇa* and *pa*, *ka* and *u* shows, evidently knew no Prākrit, and his work is full of errors ". As a matter of fact unless one is acquainted with particular type of mistake committed for a particular letter or word, it is very hard to know what the word or the passage means. To number a few, *śa* or *śā* in some places is written for *ṭā* such as in case of Śākkī for the correct word Ṭākkī. This corrupt reading led PISCHEL to conclude that Mk described a Vibhāṣā called Śākkī (Grammatik, 3). The word *kaṇho* has been written as *kaṇvo* in IO. Here the confusion of the scribe with regard to the Oriya conjunct *ṇha* is obvious which has been wrongly taken for *ṇva*. Similarly the word *ṇaḍālaṃ* is read as *aḍālaṃ* in IO, Here it is to be noted that ancient way of writing the letter *a* in Oriya was exactly like the latter *ṇa* with an oblique or horizontal stroke inside it which was likely to be confused with actual *ṇa*. This accounts for the confusion between *ṇaḍālaṃ* and *aḍālam* in IO.

Likewise confusion between *tu* and *u*, *ḍa* and *u*, *tta* and *u*, *bha* and *u*, *ma* and *na*, *ha* and *da*, *kta* and *ja*, *ṇa* and *tā*, *dda* and *dya*, *ṇṇa* and *ṇḍa*, *dha* and *tha*, *tta* and *bha*, *pa* and *ṇa* are remarkable. In order to ascertain these misreadings one has to be acquainted with the mode of writing in Oriya both ancient and modern. Apart from the above mistakes the scribes do not also very often distinguish between short *i* and long *ī* , short *u* and long *ū* , *e* and *o* , and the three sibilants, especially between palatal *ś* and dental *s*. They also very often omit *visarga* from the words concerned and occasionally *anusvāra* too. Judged from these aspects, U among the four Mss. is tolerably good and G sometimes more correct than any of the other three.

In constituting the critical text the following broad principles have been generally observed. The reading agreed upon by all the Mss. including B is the best. Preference is always given to B and wherever doubt arises with regard to a particular reading as discussed above, the comparison of readings of Mss. is resorted

to. In case the reading common to the Mss. but not in agreement with B appears more reasonable, then that reading is preferred to that of B. Whenever a new reading appears in a single Ms. as in case of A cited above, it also finds place in the text if it is correct and suits the context. Next to B preference goes to U as it is written in Oriya character, (complete, excepting of courses a few omissions noted above) and less corrupt. In case I have felt inclined to suggest emendations, not quite within the scope of the available readings I have done so after showing grounds. Such emendations have been specially noted and the grounds thereof have been shown in the footnotes. Every effort has been made to record the original reading faithfully and therefore the variants of Mss., even though corrupt, have been noted in the footnotes. But these are so many that it is rather impracticable to incorporàte each and every variant in the footnotes and therefore only in relevant and interesting places the variants have been shown. When the variants of certain Mss. have been noted whereas those of others not, it is to be understood that the latter agree with B. It is natural therefore not to record the reading of B in the footnote when it fully agrees with the text constituted. Sometimes in order to remove doubt, the readings of all the Mss. as well as of B have been shown in the footnote.

One of the important things added to the text constitution is that wherever a quotation occurs in Prākrit, the Sanskrit chāyā of it has been given within the bracket. The sources of all traceable quotations have also been given side by side. Moreover, in the footnotes the most difficult words or passages have been explained and often translated into English. Utmost care has been taken not to leave any reading whatsoever in doubt.

4. Introduction : Method of treatment.

After the review of Mss. and text constitution in general, let me be allowed to write a few words regarding the critical introduction to the work. The introduction has been divided into following five sections :—

I. Mārkaṇḍeya : His date, place and works.

II. Critical observation on the word Prākṛta in the light of Prākrit grammars including *Prākṛtasarvasva.*

III. A critical analysis of the classification of Prākrit dialects by grammarians including Mārkaṇḍeya.

IV. Forgotten works known to Mārkaṇḍeya.

V. Source and importance of the work.

Hitherto Mk. was believed by most of the scholars to have flourished in the seventeenth century. But with solid arguments I have shown that he flourished in the sixteenth century and wrote his grammar while Mukundadeva, the last independent king of Orissa, was ruling. Apart from his PS and *Vilāsavatīsaṭṭaka* which he claims to have composed in the grammar itself, he also composed a complete Mahākāvya named *Daśagrīvavadhamahākāvya* which has been published by the Orissa Sahitya Akademi. Thus his title Kavīndra finds full justification in his outstanding poetic genius,

In the second section an analytic approach to the etymology of the word Prākṛta in the light of the interpretations of both western and eastern scholars with special reference to Mk. has been given.

The third section, longest as it is, is devoted to classification of Prākrit dialects by various grammarians and the improvement of Mk. over all of them. The fourfold division of Prākrit such as Bhāṣā, Vibhāṣā, Apabhraṃśa and Paiśācī as given by Mk. has been elaborately discussed from linguistic aspect with a comparative study of the views of both ancient and modern authorities on Prākrit. New light has been thrown on the nature of each Prākrit dialect including the Vibhāṣā. A new interpretation with regard to the term Vibhāṣā has also been given. The most intricate passages as in case of Śākārī Vibhāṣā which even baffled Grierson have been satisfactorily explained.

Mk is the most informative among all the Prākrit grammarians. He cites a number of passages in his work from unknown

authors as well as from works which are not extant. A synthetic approach to this interesting subject has been given in the fourth section. Some untraced passages have also been traced which are marked with asterisks.

The fifth and last section is devoted to the source and importance of PS. Mk having composed his grammar as late as the middle of the sixteenth century, had a number of works at his command for consultation. He frankly admits to have consulted such works in the beginning of his grammar. Besides these there is reason to believe that he had also known some works of authorities whose names have not been mentioned. This point has been carefully dealt with in this section. That he has made an outstanding contribution to the field of Prākrit studies has been duly emphasised.

Besides the introduction, text and footnotes this edition also consists of six more important items. There are two appendices one showing the list of references of Mk to unnamed authors of whom some have been conjectured and the other giving a list of the Gaṇapāṭhas of the author. There is another appendix giving the reading of all the Sūtras of Mk in versified form. In addition to these an index of Sūtras and a glossary of Prākrit words with their Sanskrit equivalents have also been given. The sixth one is the bibliography which has also been furnished in this work. In spite of careful supervision, some printing mistakes could not be avoided and therefore an errata has also been added to the work.

5. Acknowledgements.

Before I conclude, it is my pleasant duty to acknowledge my debt to various persons and institutions. The desirability of bringing out a critical edition of PS was first suggested to me as early as 1958 by my esteemed teacher Professor Dr. K. B. Tripathi, M.A., B.L., Ph.D. (London) while I was working as a lecturer in the Ravenshaw College, Cuttack. But due to certain handicaps I could not undertake the work immediately, and while serving at Fakir Mohan College, Balasore, I started collecting material in

the early 1962. Finally my critical edition of PS was accepted by the Utkal University for the degree of Ph. D. in February, 1966. I, therefore, owe a deep debt of gratitude to Dr. TRIPATHI, who as my research guide, supervised this work and made valued suggestions from time to time.

My grateful thanks are due to Dr. P. PARIJA, the then Vice-Chancellor, Utkal University, through whose benign effort I secured in course of my research two Mss. of PS, one of them being the microfilm copy from the India Office Library, London and the other a transcript from the Government Oriental Mss. Library, Madras.

I owe a great debt of gratitude to Professor Dr. P. L. VAIDYA M.A. D. Litt, President, Prakrit Text Society and General Editor, *Mahābhārata*, Bhandarkar Oriental Research Institute, Poona and to Professor Dr. A. N. UPADHYE, M.A. D. Litt, Dean of the Faculty of Arts, Shivaji University, Kolhapur, both of whom have shown keen interest in the publication of my work, It is due to them alone that this work comes to light at such an early date. During the course of its printing Dr. Upadhye has spared no pains to go through my press copy and offer through letters in quick response to my queries many useful suggestions which have been incorporated herein. I am also thankful to him for his kindly writing a foreword to my work. I can never forget the strenuous labour with which Dr. Vaidya in spite of his advancing age has suprervised the printing and even corrected the proofs etc.

My special thanks are due to the authorities of the Prakrit Text Society including its Secretary, Pandit DALASUKHABHAI MALAVANIA, who so kindly undertook the publication of my thesis. In this connection, I also owe my thanks to the Press staff of the Bhandarkar Oriental Research Institute, Poona, who have so competently dealt with such a complicated work as mine by taking all care for correct printing.

I thank the authorities of the Utkal University for having permitted me to publish my thesis. My grateful thanks are due to Dr. Sadasiva MISRA, M. A. Ph. D. (London), the Vice-Chance-

llor, Utkal University, who has all along shown his kind interest in this publication.

I take this opportunity to express my thanks to Mr. A. SAINBURY, Keeper of Oriental Books, Bodleian Library, Oxford for his kind assistance in supplying me with the microfilm copy of PS, Wilson 158 b, on my personl request. My thanks are also due to the librarians and library staff of Utkal University Library, Vani Vihar; Kanika Library, Ravenshaw College, Cuttack; Orissa State Museum Library, Bhubaneswar; Asiatic Society Library, Calcutta; National Library, Calcutta and above all, Fakir Mohan College Library, Balasore, for the help they rendered me in consulting many books, Mss. and Journals. My thanks are also due to the Editor, Orissa Historical Research Journal for having published my paper, "*Fotgotten works known to Mārkaṇḍeya Kavīndra*" which has been developed to form Section IV of the Introduction.

Last but not the least, I owe a great deal to my revered father, Pandit BANAMALI ACHARYA, Sāhitya, Darśanaśāstra, Śāṁkhya-yoga āchārya whose kind blessings have sustained me allthrough this noble undertaking. I, therefore, devotedly dedicate this work to him.

Utkal University,
Bhubaneswar.
June 10, 1968

K. C. ACHARYA.

INTRODUCTION

SECTION I

Mārkaṇḍeya, his Date, Place and Works.

1. Mārkaṇḍeya (Mk), the author of *Prākṛta-Sarvasvam* (PS), flourished during the reign of one Mukundadeva whom he mentions in his work to be a hero, ruling Utkala, the ancient name of Orissa. According to the author, this king was ruling the country even as did Raghupati (Rāma) his kingdom in Ayodhyā. He was also the vanquisher of all his enemies. Moreover, the author mentions in the same verse that he completed his work in the village Vīrapratāpapura (lit., the village of the great heroic king Pratāpa). In the colophon of the work, the verse referred to runs thus:—

श्रीमद्वीरमुकुन्ददेवनृपतौ दोःस्तम्भकुम्भीनस-
क्रीडाग्रस्तसमस्तशात्रवकुलप्राणानिले धर्मतः ।
शासत्युत्कलमेदिनीं रघुपतौ साक्षादयोध्यामिव
ग्रामे वीरवरप्रतापनृपतेः पूर्णो निबन्धो नवः ॥

The village Vīrapratāpapura is still called as such and is situated a few miles away from Puri. This is one of the most famous Śāśanas around Puri which were donated to Brahmins as a mark of respect by the different Gajapati Kings of Orissa in different times. If this existing village known as Vīra-Pratāpapura Śāsana be taken as the author's home-place (which is evidently

the case)*, we have sufficient reason to take him as a Brahmin even though he does not give any clue to his caste in his work as it is written at the end of each Pāda or Chapter : "*iti Śrī-Mārkaṇḍeya-Kavīndrakṛtau Prākṛtasarvasve*" etc. The word *Kavīndra* was most probably a title of the author conferred on him by his patron king Mukundadeva whom he eulogises at the end of the work. Gajapati Kings of Orissa are proverbially famous for conferring titles on worthy scholars and honouring them with land and such other precious gifts. So the word Kavīndra as a title of the author possibly conferred on him by his patron king gives us some clue to the poetic genius and extraordinary literary eminence

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* I made an enquiry in this village as to whether any memory of Mārkaṇḍeya is still alive amongst the villagers and gathered some relevant facts which are noted down here. The village Vīrapratāpapura is one of the sixteen main Śāsanas dedicated to orthodox Brahmins by the Gajapati king Pratāparudradeva and named after him. This was originally established with 128 Brahmanical shares, thus forming an exception to the other Śāsanas which were mainly established with 120 shares. The village consists mainly of Miśra Brahmins belonging to the Kautsa Gotra. The Śatapathy and Nanda Brahmins are also living in the village. Śrī Svāpesvara Miśra, the uncle of the present Vice-Chancellor of Utkal University, Dr. Sadāśiva Misra, posesses a plot of land said to be the spot where Mārkaṇḍeya's own home was situated. Now it is an orchard containing cocoanut and plantain trees. Śri Lokanātha Misra, an old Brahmin of 65 of this village informed me that during his younger days about more than 50 years ago quest for the Ms. of *Prākṛtasarvasva* was carried on by the late Pandit Sadāsiva Miśra who discovered a palmleaf manuccript of the same from the former's house. This Ms. must be that which is noted to have been borrowed by GRIERSON from Pandit Sadāsiva Misra. Unfortunately my enquiry for finding out the trace of *Vilāsavatī Saṭṭaka* the notable lost work of Mārkaṇḍeya proved of no avail.

of the author in his own time. But PS taken as the only work of the author would not justify this. It, therefore, presupposes the existence of other works of our author, though they all may not be necessarily poetic, since the word *kavi* in Sanskrit is derived from the root *kav* to describe; hence the word *kavi* primarily means a describer and not a poet as we generally understand by the term. Apart from this, PS, a grammatical treatise as it is, bears clear testimony to the poetic talent of the author. The entire work is set in metrical form. Connecting the Sūtras with one another we get them composed mostly in Āryā metre, occasionally dropping into Anuṣṭubh for the sake of convenience. This metrical device was obviously framed with a view to memorising the text in an easy way. So the entire work has its Sūtras versified. Only the commentary is in prose, as it ought to be. Even then the Gaṇapāṭhas are in verse and mostly in Śloka metre. This, of course, is in the line of the earlier grammarians who mostly give *gaṇas* in verse, evidently for the sake of easy enumeration and memorisation. Thus the beautiful way of arranging the Sūtras in verse in a systematic order gives a difinite proof of the literary merit of Mk no doubt, but this only work of his does not justify his title Kavīndra (greatest among the poets) and as such puts the readers in doubt as long as other works of the poet are not known.

2. Mention of any other work of the author by name is not found in PS except in one place. While commenting on V. 131 he quotes two lines from his *Vilāsavatī-saṭṭaka*[1]. This work has, nnfortunately, 1ot yet

The lines are:

1 'पाणाअ गओ भमरो कम्मह दुक्खं गअंदेसु and सुहाअ रज्जं किर होइ रण्णो'.

come to light. If it is discovered, it will certainly be-deemed as a valuable addition to Prākrit literature and especially as one among the few Saṭṭakas that we so far possess. At another place, Mk quotes a complete verse in Prākrit from one of his anonymous works stating only *idaṃ mama*[2]. This is a very fine verse depicting a humorous reproach perhaps of the mistress of the house to her husband. Whether it is quoted from the same *Vilāsavatī-saṭṭaka* or from any other work of the author remains doubtful. From these mere examples, however, it is impossible to hazard any opinion on the extent and merit of the work or works. But this much is certain that Mk was not only a Prākrit grammarian but a Prākrit poet too. He could freely compose very fine verses in Prākrit exhibiting a style of his own as his quoted examples show. Moreover, in several other places we find Prākrit passages quoted by him without giving the name or particulars of the sources. They might have come from the author's own works, but it is difficult, nay, impossible to ascertain them unless those works are discovered. In these places he simply writes *yathā* and then quotes the passage. This, of course, is not the style everywhere. He very often mentions either the author's name or the name of the work, while quoting a passage such as *yathāha Daṇḍī*, *iti Saptaśatyām*, *yathā Vākpatirājaḥ*, and so on. Thus Mk among all Prākrit grammarians is very informative in giving sources while illustrating his rules by examples from other works, a fact which has been duly recognished by GRIERSON.

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2 See 2. 8. 4 Comm.:

पढुमं जीविअसरिच्छा तत्तो सुहवी तदो पुणो घरिणी ।

चण्डि त्ति भणासि पिंह ण मुणामि काहे हुवेज्ज चामुंडा ॥"

3. Mention must be made of Sanskrit Mahākāvya named *Daśagrīvavadha-mahākāvyam* (DVM) attributed to Kavirāja-cakra-cakravartī Mārkaṇḍeya Miśra, two paper manuscripts of which are preserved in the Orissa State Museum. This work has been recently discovered and published by Orissa Sāhitya Akademi, Bhubaneswar[3]. The identification of this Mārkaṇḍeya Mis'ra with Mk, author of PS, as will be shown here, throws much light on the date and scholarship of Mk. Shri MAHAPATRA, Curator, Orissa State Museum and editor of the *Descriptive Catalogue* of Sanskrit manuscripts of Orissa has rightly attempted to identify these two authors.[4] I fully agree with him except on a few points which I shall now clarify.

The writer of DVM like Mk gives some information about himself at the end of his work. What is more remarkable here is that he gives a vivid description of his parentage and date of his work. It will be better to quote the verses for a clear understanding of the line of argument that will follow henceforth. The verses concerned are as follows:–

भास्वद्वंशमणेर्बभूव कपिलक्षोणीपतेर्नन्दनो
वीरः श्रीपुरुषोत्तमो गजपतिर्भाग्यं भुवो मूर्तिमत् ।
आ कौमारदिनान्महाप्रियसुहृत्तस्याभवत्काश्यपः
श्रीमान्मङ्गलदेव इत्यभिमतो गोष्ठीषु विद्यावताम् ॥ २०. ५७.
श्रीरुद्रे पुरुषोत्तमेन्द्रतनये प्रोद्दामदोर्मण्डली-
क्रीडाखण्डितशात्रवे वसुमतीमासागरं शासति ।

3 See Daśagrīvavadha-mahākāvyam (DVM) published by Orissa Sahitya Akademi in Rāṣṭrabhāṣā Samavāya Press, Cuttack-I in the year 1959.

4 Vide DCSM Vol. II. pp. CVIII ff. Also OHRJ Vol. III No. 1, pp. 35–39.

श्रीमान्मङ्गलदेवसूनुरमनागाराध्य वाग्वादिनीं
मार्कण्डेयकविस्तदेतदतनोत्काव्यं हरेः प्रीतये ॥ २०. ५८.
भोगाभोगमुरीकरोति धरणी यावद्भुजाङ्गेशितु-
र्लोकालोकगिरिं प्रदक्षिणयते यावत्त्विषामीश्वरः ।
श्रीरामस्य गुणाम्बुधेर्गुणलवेनारब्धमेतन्नवं
काव्यं मे विदधातु तावदसकृत्प्रीतिं प्रसन्नात्मनाम् ॥ २०. ५८.

इति श्रीकाश्यपगोत्रसमुद्भवश्रीमन्मङ्गलदेवदेहसंभवमार्कण्डेयाभिधकविराजचक्र-चक्रवर्तिविरचिते दशग्रीव-वध-महाकाव्ये श्रीरामस्वपुराभिषेको नाम विंशतितमः सर्गः । समाप्तोऽयं ग्रन्थः.

The translation of the above passage would run thus:-

'The famous hero Gajapati Puruṣottamadeva, the son of Kapilendradeva, the crest jewel of solar dynasty, was the very embodiment of Fortune of the earth. Maṅgaladeva, born in the Kāśyapa lineage, and most esteemed among scholars was his (Puruṣottama's) fast friend from his childhood. Poet Mārkaṇḍeya, son of Maṅgaladeva, composed this Kāvya for the pleasure of Lord Hari after propitiating duly goddess Sarasvatī when Pratāparudradeva (-Śrī Rudra), son of Puruṣottama, the destroyer of enemies, was ruling over the earth stretched upto the ocean. May this new poem of mine, devoted to a fraction of virtues of Śrī Rāma, the ocean of virtues, render constant satisfaction to the delighted souls as long as the earth rests on the hood of the Lord of Serpents and the sun moves around the Lokāloka mountain.

Here ends the twentieth canto narrating the coronation of Śrī Rāma in Ayodhyā, of DVM composed by Kavirājacakracakravartī Mārkaṇḍeya by name, son of Śrī Maṅgaladeva born of the famous Kāśyapa lineage.'

Thus from the passage quoted above, we learn that Mk was the son of Maṅgaladeva of the Kāśyapa lineage who was contemporaneous with Puruṣottamadeva from his early childhood. The poet himself wrote his poem during the reign of Pratāparudradeva. The title Kavirāja-cakra-cakravartī bears clear testimony to his glorious career as a poet during his time. But curiously enough this title is mentioned only once and that too at the end of the work which we have seen above. His Kāvya consists of twenty Sargas or cantos out of which in the colophons given at the end of the five cantos, *e.g.* II, III, IV, V, & VI, he calls himself Mārkaṇḍeya Mis'ra, while in those given at the end of fourteen out of the remaing fifteen sargas he calls himself Mārkaṇḍeyadeva; and in the colophon given at the end of this work after the twentieth or last sarga, he simply calls himself Mārkaṇḍeya with the above title added to it. Unlike him the author of PS invariably calls himself Mārkaṇḍeya Kavīndra in the introduction as well as at the end of each pāda of his work[5]. It may be concluded, however, that the surname of the author of DVM was Mis'ra and he belonged to that Brahmin family of Kāsyapa gotra whose surname was Mis'ra, a fact borne out by the surname of Brāhmaṇas having Kāśyapa as their gotra still found in many parts of Orissa.

A doubt has been raised with regard to the real authorship of DVM after the discovery of the *Abhinava veṇisaṃharaṇam nāṭakam* (still unpublished, the manuscript of which is preserved in Orissa State Museum)

5. GRIERSON puts his name as Mārkaṇḍeya Kavīśvara in his Introduction to Pārijāta-haraṇa of Umāpati Upādhyāya; vide BORS Part I, March 1917, p. 21.

attributed to Gajapati Puruṣottamadeva. Here the author claims the authorship of four other works along with the *nāṭaka* mentioned above. The line referred to runs thus:-

" गजपति-श्रीपुरुषोत्तमदेवमहाराजेन विरचितम् आनन्दविलास-
दशग्रीववध-जानकीप्रमोद-कुवलयाश्व-प्रभृतिविविधरूपरूपकसहोदरम्
अभिनव-वेणीसंहरणं नाम नाटकम् " ।

Shri K. N. Mahapatra here suggests that DVM, the authorship of which is attributed to Gajapati Puruṣottamadeva in the passage quoted above, is perhaps indentical with the DVM which was actually composed by Mārkaṇḍeya. He contends that similar cases of attribution of authorship by the poets to their patrons are also found in the Sūryavaṁśī period. " It is known from the " *Bharatāmṛta Mahākāvyam* " that its author Kavicandra Rāya Divākara Mis'ra, was also the author of a work named *Abhinava Gītagovindam*. But the authorshipof this work has been ascribed to Gajapati Puruṣottamadeva, the patron of the poet." Shri Mahapatra does not stop here and thus continues his argument:-

" Similarly, the authorship at *Sarasvatī-vilāsa* and *Pratāpā-Mārtaṇḍa*, two famous works on Dharmaśāstra which were compiled by Lolla Lakṣmīdhara Bhaṭṭa and Rāmakṛṣṇa Bhaṭṭa respectively is claimed by Gajapati Pratāparudradeva. So it can safely be concluded that DVM was actually composed by Mārkaṇḍeya towards the close of the reign of Puruṣottamadeva as Gajapati was ruling when this work of Pratāparudra was finished. So 1500 A. D. may be approximately taken as the date of this work."

Though the possibility of a patron king claiming the authorship of works composed actually by different

scholars and poets is not ruled out, the case of Puruṣottama's *Daśagrīvavadha* is quite different; and we shall see how the contention of Śrī MAHAPATRA in in this regard is untenable.

4. The great Mukundadeva praised by Mk can be no other than the Gajapati Mukundadeva (1559-1568), the last and powerful Hindu ruler of Utkala. This Mukundadeva had been wrongly taken by some scholars to be the king of the Bhoi dynasty who ruled in 1664 A. D.[6] according to STERLING. GRIERSON, who made a critical examination of Mārkaṇḍeya's PS in some of his papers, wrote about his date as follows:-" Rāmaśarman and Mārkaṇḍeya probably both belonged to the seventeenth century". We shall have further discussion on this point later on.

Mukundadeva Śrīcandana or otherwise known as Gajapati Mukundadeva had appeared in a crucial stage in the political scene of Orissa. He was the general of Bhoi dynasty which was founded by Govinda Vidyādhara, the general of Gajapati Pratāparudradeva, the last independent king of solar dynasty. The three kings of whom we hear in the verses of DVM already referred to were the three powerful kings of the solar dynasty who ruled Orissa from 1435 to 1534 A. D. After the death of Pratāparudradeva, his general, Govinda Vidyādhara, killed all his sons and ascended the throne about 1534 A.D. He was the founder of the above Bhoi dynasty which ruled for 25 years until 1559 A. D. when Mukundadeva came into power after dethroning the last king of Bhoi dynasty. In fact, Mukundadeva was the last independent ruler of Orissa who ruled until 1568 A. D. when he

6 See, however, EOLS. p. 5.



lost his life at the hands of a feudal lord under him named Rāmacandra Bhañja.

After the decline of Orissan Empire in 1568. A. D. with the death of Mukundadeva, the son of the general under Govinda Vidyādhara named Rāmacandradeva founded Khurda state and was recognised as the feudal lord by Akbar in 1592 A. D. His dynasty was again known as Bhoi dynasty and the sixth in line of Rāmacandradeva came one Mukundadeva who ascended the throne in 1664 A. D. according to STERLING. Great confusion and indiscipline prevailed during his rule. Unfortunately this king is believed to be the one referred to in PS. We hear of another Mukundadeva to have ruled Khurda in 1795 A. D. After him his descendants were no more kings of Khurda, but were known as Puri Rājās only in name with the capture of Orissa by the British.[7]

5. Now in the light of the records of the past rulers of Orissa just referred to let us analyse the dates both of Mk Miśra and Mk Kavīndra and see whether they coincide or not.

According to historical evidence Gajapati Kapilendradeva was succeeded by his son Puruṣottamadeva, who ascended the throne in March 1467 A. D. After the death of Puruṣottamadeva in 1497 A. D. his son Pratāparudradeva is said to have succeeded him in the same year and ruled Orissa upto 1540 A. D.[8] According to

7 For detailed account of the rule of several dynasties including the reign of Mukundadeva in Orissa, see *History of Orissa*, MAHATAB. pp. 170–190.

8 See *History of Orissa* Vol. II, ed. by Dr. N. K. SAHU, pp. 383–388.

Shri K. N. MAHAPATRA, Mk, who composed both DVM and PS, must have lived for a pretty long time, say 90 years from circa 1475 to 1568 A. D. For giving this opinion about his date Shri MAHAPATRA presupposes Mk to have been contemparary both of Puruṣottama and Pratāparudra. Again he attributes the authorship of *Daśagrīvavadha* mentioned in *Veṇīsaṁharaṇa-nāṭaka* of Puruṣottamadeva to Mk and identifies the work with DVM. For the following reasons I cannot subscribe to the view of MAHAPATRA.

(i) The word *babhūva*, *lit.* of *bhū* in 20. 57 of DVM clearly suggests that Puruṣottamadeva was already dead by the time of the author, or better say the author had no remembrance of having seen him in his life-time. He simply says that the king was a friend of his father from the childhood. It is interesting to note that the author uses *abhavat* in case of his father whereas *babhūva* in case of the king. These uses are particularly significant in determining the date of the author. From this it will be evident that the author flourished not during the time of Puruṣottamadeva but of Pratāparudradeva as the subsequent verse shows. As such there is no reason of pushing the date of the author back to 1475 as Shri MAHAPATRA does.

(ii) The author proclaims to have completed DVM during the reign of Śrī Rudra and not of Puruṣottama. In 20. 58 he sings the glory of Pratāparudradeva in high-flown words from which his sense of admiration for the heroic exploits of the king is obvious. He might have been patronised by this king to write this poem whereby he feels obliged to eulogise the king at the end of the work. Therefore, there is sufficient reason

to attribute this poem to his patron king, or at least to the king under whom he lived and not to Puruṣottamadeva who was already dead and gone by the time of the completion of his work if at all such attribution was made. This presents a problem which can be sölved either by taking *Daśagrīva-vadha* of Puruṣottamadeva to be a different work or by pushing the time of the composition of DVM back to the reign of Puruṣtottamadeva which is obviously not the case as we have seen now.

(iii) There is sufficient reason in taking *Daśagrīva-vadha* of Puruṣottamadeva as a different work. For, it is enumerated in the line (see above) as one among the *vividha-rūpa-rūpakas* composed by Puruṣottamadeva. Now *rūpaka* in Sanskrit rhetorics means drama in general. It is a generic term for any dramatic representation[9]. As such the line clearly suggests that *Daśagrīva-vadha* of Puruṣottamadeva is a *rūpaka* (Dramatic work) and in fact it was so for being called *sahodara* of the *Abhinava-veṇīsaṃharaṇa-nāṭaka* in the same line. It cannot, therefore, be presumed to be a *mahākāvya* and identical with DVM. *Vividha-rūpa-rūpakas* would hence mean various types of dramas. This is a point which has altogether been lost sight of by Shri MAHAPATRA under the bias of identifying the two works as one. Moreover, works bearing the same title but composed by differant authors in different times are not rare in Sanskrit literature. For example, we have two works bearing the same title *Śataslokī*, one being a philosophical work ascribed to Śaṁkarāoārya and the other a medical work written by Hemādri. Similarly we possess

9 See *Sanskrit Drama*, KEITH, p. 296.; also SD. VI. 2.

two Kāvyānuśāsanas, one by Vāgbhaṭa and the other by Hemacandra, two Kāvyālaṁkāras, one by Bhāmaha and the other by Rudraṭa. A Prākrit poem named *Līlāvatī*[10] is found ascribed to Koūhala whereas a *vīthī*, a Sanskrit dramatic work bearing the same name, is found ascribed to Rāmapāṇivāda.[11] Thus the ascription of DVM being actually composed by Mk to Puruṣottamadeva falls to the ground; and we must take it as a separate work.

6. Pischel, discussing the date of Mk follows AUFRECHT (*Catalogus Catalogorum*) who takes Mukundadeva to be one who ruled in 1664 A.D. according to STERLING. Though a wrong date, this refers to Mukundadeva of Bhoi dynasty (see *Grammatik*, p. 11). PISCHEL, however, opines that nothing can be said about Mārkaṇḍeya's age with certainty[12]. GRIERSON, in his several essays, has mentioned Mk to have belonged to the 17th century. This date of Mk has also been accepted by several later scholars[13] excepting, of course, L. NITTI DOLCI[14] who suggests an earlier date for the grammarian. She bases her arguments on the following grounds :–

i) As remarked by PISCHEL (*Grammatik*, 40) none of the authors cited by Mk is later than Śaka era 964=

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10 See *Līlāvatī* ed. by Dr. A. N. Upadhye, Bombay, Saṁvat 2005.

11 See Introduction to *Usāṇiruddham* p. XVI, ed. by C. K. RAJA, Adyar library publications. For reference see at Page 14.

12 Grammatik, 20.

13 Keith *History of Sankrit Litarature.* p. 434. (ii) *Introduction to Prakrit*, WOOLNER, p. 94. (iii) *Prakrit Languages and their Contribution to Indian Culture*, KATRE., p. 31. (iv) *Prākṛta Kalpataru* ed. by M. M. GHOSH, p. XIII and several others.

14 Les Gramm. pp. 90–91

1042–43 A. C. except Vasantarāja, whose date (15th century) is very uncertain.

ii) Mk attributes to himself the authorship of a Saṭṭaka named *Vilāsavatī* and the same work is mentioned in the *Sāhitya–darpaṇa* by Viśvanātha of the 14th century.

As we shall see now, these arguments do not have any bearing on the date of Mk. For, according to NITTI DOLCI herself, Mk quotes from the *Rasagaṅgādhara*(RG). If the latter be true, Mk can never become earlier than the middle of the 17th century (this being the earliest limit for the grammarian in that case) since RG was composed about that time by Jagannātha. [15]

As regards her second point of argument, the *Vilāsavatī* mentioned in the *Sāhitya Darpaṇa* is certainly different from that which Mk himself composed. For we learn from *Sāhitya Darpaṇa* that the *Vilāsvatī* mentioned in it was a *nāṭyarāsaka*, whereas Mārkaṇḍeya's work was a *saṭṭaka*. Viśvanātha himself defines Saṭṭaka (SD VI. 276) and cites the *Karpūramañjarī* as its example, and then he defines the Nāṭyarāsaka (543) as an one-act play consisting of two or four junctures (*saṁdhi*)[16]. and cites *Vilāsavatī* as a play of this kind having four junctures. We have already seen how works bearing

15 Vide S. K. De, *Sankrit Poetics*, Vol, I. p. 276. and also P. V. KANE, *History of Sankrit Poetics*, p. CXXXIII.

16 अथ नाट्यरासकम् – नाट्यरासकमेकाङ्कं बहुताललयस्थिति ।
केचित् प्रतिमुखम् संधिमिह नेच्छन्ति केवलम् ।
संधिचतुष्टयवती यथा—विलासवती
उदात्तनायकं तद्वत् पीठमर्दोपनायकम् ।
हास्योऽङ्ग्यत्र सशृङ्गारो नारी वासकसज्जिका ।
मुखनिर्वहणे संधी लास्याङ्गानि दशापि च ।

the same name but composed by different authors (see above) are not rare and for that they should not be taken to be identical. Thus her arguments do not hold good.

Now let us advance further about the date of Mk. If we compare the reigns of two Mukundadevas, one belonging to the 16th century and the other to the 17th century, then the matter will be quite clear even to any casual reader of the history of Orissa that the former had a glorious rule in Orissa whereas the latter had a rule ending in defeat, turmoil and disaster. The former, without doubt, is a formidable ruler who is credited with having founded a *ghāṭa* and temple at the sacred spot called Triveṇī on the Hooghly which is still honoured as a sacred place for Hindus. He it was, in all probability, who erected the strong chain of forts still standing at Raibaniāṅ"[17]. He is the last independent monarch of Orissa who is even said to have rebuilt the great Barabati fort at Cuttack[18] and fought against the enemy to the last drop of his blood. On the other hand, the latter was a feudal ruler of Orissa under the Mughal Badshah Shah Jahan and then under Aurangzeb. He ascended the throne in 1655 A. D. and his capital was at Khurda[19].

The heroic exploits and pious rule which have been elegantly described at the colophon of PS are quite in keeping with the historical records of the independent

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17 See J. BEAMES — *Orissa under Mahommedans, Maratha and English Rule.* In *History of Orissa*, Vol. II, ed. by DR. N. K. SAHU p. 295.

18 See *History of Orissa*, MAHATAB, p. 187.

19 Ibid. p. 205

king Mukundadeva and not of the latter. Thus Mk evidently wrote his PS during the reign of Mukundadeva who is definitely known to have ruled Orissa from 1559 to 1568 A. D.[20]

The view about the so-called citation from RG in PS is not tenable. Though this is taken to be a quotation from RG[21], it will be clear that the Prākrit portion cited by Mk which also occurs in RG[22] is not Jagannātha's own composition. He quotes it from a still earlier work called *Alaṅkāraratnākara* while criticising its author Śobhākara[23]. The author, while illustrating *asama* Alaṅkāra, gives the verse in question as example[24]. This is a famous example and quoted even by Mammaṭa in his *Kāvya Prakāśa* X. 4. In several other rhetorical works this verse has also been quoted. So there is no point in saying that Mk drew this example necessarily from RG. He must have taken it from a still earlier work like *Alaṁkāra-ratnākara* or *Kāvya Prakāśa*[25].

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20 See *History of Orissa*, ed. by N. K. SAHU, p. 295 Footnote.

21 i) *Prakrta-Sarvasvam*, ed. by B. Swami, 1927.
ii) NITTI DOLCI, op. cit. p. 104.

22 See *Rasagaṅgādhara* (Kāvyamālā series), p. 165.

23 See *Alaṅkāraratnākara* ed. by C. R. DEVADHAR, Poona, 1942. Śobhākara's date is said to be the latter part of the 12th century. See Introduction to this work, p. XII.

24 डुंडुंण्णंतो मरिहिसि कंटअकलिआइं केअइवणाइं ।
मालइकुसुमसरिच्छं भमर भमंतो ण पाविहिसि ॥
This is once again cited on p. 211 in the same work.

25 In the absence of definite proof as to the source from which Mk quoted this verse, I have traced it to *Kāvyaprakāśa*. Mk seems to have also quoted several other verses from *Kāvyaprakāśa*.

7. Let us now proceed to find out the striking parallels in both DVM and PS in respect of the concluding verses as also in other places which will determine with certainty the date of Mk and prove both the works as coming from the same hand. Shri MAHAPATRA has rightly pointed out the close resemblance in the language and mode of expression of the two verses describing the might and heroism of Gajapati Pratāparudradeva and Mukundadeva in DVM and PS. The relevant portions are given below :-

i) प्रोद्दामदोर्मण्डलीक्रीडाखण्डितशात्रवे वसुमतीमासागरं शासति ।
श्रीरुद्रे – DVM, XX. 58.

श्रीमद्वीरमुकुन्ददेवनृपतौ दोःस्तम्भकुम्भीनस-
क्रीडाग्रस्तसमस्तशात्रवकुलप्राणानिले......
उत्कलमेदिनीं शासति. PS, XXth Pāda, colophon.

To these may be added the following striking similarities. In XX. 57 of DVM the word vīra is prefixed to Śrīpuruṣottama like that in case of Mukundadeva in PS. In XX. 59 of DVM the word '*nava*' is used as an adjective to his poem, so also we have the use of '*nava*' nibandha in PS. Notice the striking similarities as underlined in the following verses :-

यत्कान्तिपीयूषरसप्रवाहा निध्यायतां चेतसि संप्रविश्य ।
बहिर्महाकाव्यतया स्फुरन्ति वाग्देवता सा मयि संनिधत्ताम् ॥ PS, 2.
यदर्थमत्यन्तपरिश्रमेण वाग्वादिनि त्वं गमिता प्रसादम् ।
गानाय तस्मै रघुनाथकीर्तेर्मातर्मदीये हृदि संनिधेहि ॥ DVM, I. 2.
मम किंचिदस्तु हृदि वस्तु संततम् । PS, I.

In the *maṅgalācaraṇa* of PS '*vāgdevatā*' is used as an epithet of Sarasvatī. For more uses of this word in the same sense, the following verses of DVM are remarkable :

भेदप्रभिन्ना लिपिसंप्रदायानादिश्यमानेषु नृपात्मजेषु ।
वाग्देवता वर्णमयी तदानीं स्वयंग्रहे तत्स्थितिमाचकाङ्क्ष ॥ DVM, III. 37
स्वयं हि लक्ष्मीर्जनकेन्द्रनन्दिनी विभूषिता यौवनसंपदा ततः ।
सतो विवाहोचितवेशपेशला कथं नु वाग्देवतयापि वर्ण्यते ॥ Ibid VIII. 26

The use of *ā+rabh* in the sense of composing a work deserves notice in both the works :-

रघूद्वहस्तोत्रकथां विहाय ये काव्यमन्यत्र समारभन्ते ।
मार्कण्डेयकवीन्द्रः प्राकृतसर्वस्वमारभते ।

The close resemblance in the language and mode of expression between the two verses cited above, one occurring in DVM and the other in PS is clearly discernible. Comparing them we find that both of them are the invocations of goddess Sarasvatī and both of them begin with the word '*yat*'. In both the verses the word '*vāk*' in the sense of the goddess Sarasvatī is used. As the beginning starts with a marked similarity, so also the end, i. e., *madīye hṛdi saṃnidhehi* and *sā mayi saṁnidhattām.* Lastly, the verses are set in the same metre Upajāti just as the concluding verses in both the works are set in Śārdūlavikrīḍita metre as we have seen above.

Incidentally, it may also be said that the poet had special choice to use some particular words in his works such as, *hṛdi*, *ārabh*, *vāg-devatā* etc. as noted above. That the poet was an ardent devotee of Rāmacandra is clearly marked from both the works. His DVM is nothing but a poem depicting the glory of Rāma and he feels proud of doing it as his verse I. 3 clearly suggests. He invokes goddess Sarasvatī to

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* Curiously enough, this last line of the verse coincides with the last line of the first verse of *Sahṛdayānanda.*

help him to describe Raghunāthakīrti (DVM I. 2). Similarly Mk, while proclaiming the fame of Mukundadeva in the concluding verse of PS, compares him with Raghupati. Last but not the least, we can observe that both the works end in number 20, i. e., DVM ends in 20 sargas as also PS in 20 pādas.

The striking parallels shown above are not certainly accidental. Thus there is sufficient ground to conclude that both the works were composed by one and the same person and he was no other than Mārkaṇḍeya Kavīndra who was in his early times called Mārkaṇḍeya Miśra and then possibly Kavirājacakracakravartī. Here it is to be noted that the title Kavīndra is definitely superior to Kavirājacakracakravartī in so far as the former suggests a higher rank than the latter. The difference in title should not mislead us to separate one from the other in respect of authorship. There are some more points which deserve notice here in strengthening the view that the authors of the two works are identical. As we have seen above, Mārkaṇḍeya Kavīndra belonged to Brāhmaṇa caste and so also Mārkaṇḍeya Miśra being expressly mentioned as such. From Mārkaṇḍeya's PS we learn that he lived in Vīrapratāpapura-śāsana, not far from Puri. He might have originally resided somewhere near Puri or in Puri itself and after the above-named village was founded by Pratāparudra, the son of Puruṣottama, he might have shifted to it. Thus the two authors come closer in respect of their place of residence and patronage as well.

The coincidences as shown above, being authentic in themselves, prove the two authors as identical. Thus the doubt which was raised primarily with regard to the title Kavīndra of Mārkaṇḍeya is best removed by taking

into consideration the three works of the same author, i. e., 1) DVM; 2) *Vilāsavatī Saṭṭakam*; and 3) PS. There might be some more works of the author, but nothing can be said about them in the present state of our knowledge.[26].

8. That Mk was a poet of outstanding merit is an undoubted fact. This can be proved from the internal evidence of his Prākrit Grammar even without taking into account his other works. The first introductory verse of PS employed simultaneously in the praise of god Śiva and of god Viṣṇu accompanied by beautiful Anuprāsa- and Yamaka-alaṃkāras is a clear testimony to his poetic genius :–

शशिखण्डमौलि सशिखण्डमौलि वा
सितमेघचारु शितिमेघचारु वा ।
उमया विलासि रमया विलासि वा
मम किंचिदस्तु हृदि वस्तु संततम् ॥

"May a certain object having the lunar digit or the peacock's plume on its head, charming as the white cloud or the black cloud and sporting with Umā or with Ramā settle in my heart". While paying homage to the goddess Sarasvatī in verse no. 2 he states that it is the nectarlike flow of lustre of the goddess Sarasvatī that enters into the mind of great poets and becomes manifest in the shape of Mahākāvya. This may be an indirect hint at his own compositions which include

26 Some native scholars try to attribute, "Keśaba Koili" an Oriya Poem depicting the overwhelming grief of mother Yaśodā after the departure of Kṛṣṇa to Mathurā to the author of PS. In fact, the name of the author of Keśaba Koili is Mārkaṇḍa Dāsa instead of Markaṇḍeya Miśra; also their arguments to identify both the authors as one and the same are far-fetched and hence untenable.

DVM. He gives expression to his poet's taste even in a work like Prakrit grammar having set all its crude aphorisms in metrical form. Occasional poetic flashes do also come to the sight of the reader in the following manner :–

राजपत्न्यादिवक्त्रेन्दुसंवासहृदयंगमा ।
मृदुगम्भीरसंदर्भा शौरसेनी धिनोतु वः ॥

As we have seen above, Mk wrote his PS during the reign of Mukundadeva who ruled Oriss from 1559 to 1568. He must have composed his work about 1560-1565 which was the glorious period of the rule of Mukundadeva, which he so finely describes in the colophon. This work was certainly composed towards the last part of his life, for taking into consideration the period of composition of DVM which came from his own pen, we find that he wrote it during the reign of Pratāparudradeva who ascended the throne in 1497. We also see that he used '*liṭ*' in case of Puruṣottamadeva, the father of Pratāparudradeva, indicating thereby that he did not see Puruṣottamadeva during his lifetime or at the most he was a mere child when Puruṣottamadeva was alive. Thus he might have composed his DVM round about 1525 when Pratāparudradeva was ruling, and the author was quite grown up to compose a poem like DVM. Hence we can take his age to be 35 years by that time so that his date of birth would fall about 1490. Again he must have lived some more years after the completion of his grammar near about 1562, say upto 1565 A. D. In that case we can determine his date as *circa* 1490 to 1565 A. D. Thus the date of Mk as determined by Shri K. N. MAHAPATRA to be 1475 to 1565 looks fallacious, since there is no reason of taking him to be contemporaneous with

Puruṣottamadeva. Moreover, if we take 1475 A. D. to be the date of his birth, on calculating we see that his age by the, time of composing PS would be at least 85 to 87 years, and to compose a technical treaties like PS in so ripe an age looks improbable though not impossible. So his probable date 1490–1565 A. D. is satisfactoy from all aspects.

To sum up: Mārkaṇḍeya Miśra, the author of DVM and Mārkaṇḍeya Kavīndra, the author of PS are one and the same person. He was the son of Maṅgaladeva born of Kāśyapa Brahmin family and a constant companion of Puruṣottamadeva, son of Kapilendradeva. He completed his DVM while Pratāprudradeva, the son of Puruṣottamadeva, was ruling. He completed his PS during the reign of Mukundadeva, the last independent Hindu King of Orissa, and lived at that time in Vīrapratāpapura. Besides these two works he claims the authorship of *Vilāsavatī saṭṭaka* in his PS, which has not yet come to light. It seems he was a prolific writer and was endowed with outstanding poetic merit.

SECTION II

1 *The Definition of the word Prākṛta.*

9. Let us now study the word *Prākṛta* in the light of the interpretations given by the orthodox grammarians and rhetoricians. By the term "Prākṛta", they usually understand a multitude of languages whose common origin is attributed to Sanskrit. Therefore they generally derive the word from *prakṛti* which means 'basis'. This basis, according to them, is no other than

Sanskrit. Thus says Hc I, 1 *Prakṛtiḥ saṃskṛtam, tartra bhavaṃ tata āgatam vā prākṛtam* "Sanskrit is the basis, what originated from it or what is derived from it, is called Prākrit". Compare this with Dhanika on *Daśarūpa* II, 65. *Prakṛter āgatam Prākṛtam, prakṛtiḥ saṃskṛtam.* Simhadeva-gaṇin on *Vāgbhaṭālaṃkāra* II, 2: *Prakṛteḥ saṃskṛtād āgataṃ Prākṛtam.* So also says Narasiṃha in the *Prākṛtaśabdapradīpikā*, P. 1. *prakṛteḥ saṃskṛtāyāstu vikṛtiḥ prākṛtī matā,* indentical to what is said by Lakṣmīdhara in his *Saḍbhāṣācandrikā* I, 25. In the *Prāktracandrikā* we find the same definition: *prakṛtiḥ saṃskṛtaṃ tatra bhavatvāt Prākṛtam smṛtam.* Vāsudeva on *Prākṛtamañjari* IX, 11 says: *Prākṛtasya tu sarvameva saṃskṛtaṃ yoniḥ.* Subscribing to these views, Trivikrama says (I. 8) almost in the same tone. To this list of about identical interpretations of the term Prākṛta is added the interpretation given by Mk in his PS (I, 1) *Prakṛtiḥ saṃskṛtaṃ tatra bhavam prākṛtam ucyate* " Sanskrit is the basis, what originated from it is called Prākrit.

The other noted grammarians such as Vararuci, Siṃharāja, Caṇḍa, Appayyadīkṣita, Puruṣottama, Rāmaśarman are all silent about the etymology of the word Prākrit. Even then it is quite evident from the mode of the treatment of their grammar that what they mean by Prākrit is nothing but the language or languages derived from Sanskrit. It is also curious to note that all the known Prakrit grammars are written in Sanskirt language being modelled after the Sanskrit grammars; some of the Prākrit grammars like those of Hemacandra and Kramadīśvara are mere supplements to their Sanskrit grammars. Moreover, it is only the few Sanskrit scholars of yore who have been regarded

as authorities on Prākrit studies. Thus we see a clear influence, nay, the domination of Sanskrit on Prākrit.

10. Namisādhu, a Jaina scholar (11th century), commenting on a Śloka of Rudraṭa's *Kāvyālaṁkāra* (2. 12) gives a quite different opinion about the etymology of *Prākrit* :

> " प्राकृतेति सकलजगज्जन्तूनां व्याकरणादिभिरनाहितसंस्कारः सहजो वचनव्यापारः प्रकृतिः, तत्र भवं सैव वा प्राकृतम् " । आरिसवयणे सिद्धं देवाणं अद्धमागही वाणी ". इत्यादिवचनाद् वा प्राक् पूर्वं कृतं प्राकृतं बाल-महिलादिसुबोधं सकलभाषानिबन्धनभूतं वचनमुच्यते मेघनिर्मुक्त-जलमिवैकरूपम्। तदेव च देशविशेषात् संस्कारकरणाच्च समासादितविशेषं सत् संस्कृताद्युत्तरविभेदानाप्नोति । अत एव शास्त्रकृता प्राकृतमादौ निर्दिष्टं तदनु संस्कृतादीनि ॥ पाणिन्यादिव्याकरणोदितशब्दलक्षणेन संस्करणात् संस्कृतम् उच्यते " ।

" To explain Prākṛta – Prakṛti is a natural use of speech made by all beings of the world which is not refined by grammar, rhetoric etc ; and a speech derived from Prakṛti or Prakṛti itself is Prākṛta. Or from the saying, " the Ardhamāgadhī speech of the gods is composed in the Prākṛta of the Ṛṣis, " Prākṛta means first produced (Prāk-kṛta) it is the speech easily intelligible to children and women and the source of all other speeches. It is of a homogeneous character like rain falling from the clouds; the same speech being distributed in various countries and being specialised by refinement is later differentiated into Saṃskṛta and other speeches. For this reason, the author of the text first mentions Prākṛta and then Saṃskṛta and other speeches. It is called Saṃskṛta on account of being refined by Paṇini and others, in the rules of their grammar "[1].

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1 See *DN*, p. XIV ed. by M. Banergie, published by University of Calcutta, 1931.

The definition given above by Namisādhu is said to be "surprisingly modern definition of the word Prākṛta"[2] A similar idea about the origin of Prākṛta is also expressed by Vākpati in whose opinion all words merge in and spring from Prākrit, like the waves of the ocean[3]. Such views may at once strike one as cosmopolitan and it is certainly a revolutionary step to define Prākrit like this by going beyond the beaten track of orthodox grammarians.

2. Deśya, a part and parcel of Prakṛti.

11 Now let us consider the pros and cons of both the definitions mentioned above. The traditional way of defining Prakrit as the derivation from Sanskrit, which has even been accepted by some of the modern scholars[4] presents a practical difficulty according to the critics. The grammarians who define Prākṛta as derived from Saṃskṛta themselves classify Prākṛta under three heads – 1) Tatsama (identical with Sanskrit); 2) Tadbhava (derived from Sanskrit); 3) Deśya or Deśī (country–born) (cf. Mk I. 2, 3). Hemacandra gives the following definition of Deśī :–

> " जे लक्खणे ण सिद्धा ण पसिद्धा सक्कयाहिहाणेसु ।
> ण जे गउणलक्खणासत्तिसंभवा ते इह णिबद्धा ॥
> देसविसेसपसिद्धीइ भण्णमाणा अणंतया हुंति ।
> तम्हा अणाइपाइयपयट्टभासाविसेसओ देसी ॥ DN, I. 3 & 4.

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2 See *Prakrit languages & their Contribution to Indian literature*, p. 2, by S. M. KATRE, published by Bharatiya Vidya Bhavan, Bombay, 1945.

3 सयलाओ इमं वाआ विसंति एत्तो य णेंति वायाओ ।
एंति समुद्दं चिय णेंति सायराओ च्चिय जलाइं ॥ —गउडवहो, ९३

4 Dr. HARAPRASĀD ŚĀSTRI, in his *Bauddha Gān O dohā* also holds the view of orthodox grammarians about the origin of Prakrit from Sanskrit.

"Those words which are not derived by grammatical rules nor current in the Sanskrit dictionaries and which also are not derived by metaphorical use of words are discussed here. If they are enumerated according to the usages prevalent in different countries there will be no end to them. Therefore, Deśī is that which denotes Prākṛta words current through ages without beginning". Quite in a similar tone of the above definition Beams gives the following account of the Deśajas:-

"Deśajas are those words which cannot be derived from any Sanskrit word and are therefore considered to have been borrowed from the aborigines of the country or invented by the Aryans in Post-Sanskritic times"[5].

From the above definition of Deśī it will be seen that Deśī vocables belong to the general rule of being derived from or occurring in Sanskrit (cf. Hemacandra I. 1.). Deśī words therefore, have no reason to be taken under the same class as the other two categories of Prākṛta which are said to be either derived from or identical with Sanskrit words. This is a fact which seems to have been ignored by the grammarians who define Prākrit as derived from Sanskrit as its '*basis*' origin. Thus we see that Sanskrit is not the origin of all the Prākrit words. Judged from this viewpoint Namisādhu's definition seems to be more justified and hence scientific since it lends the scope of covering the entire vocabulary of Prākrit languages.

The views of GRIERSON on the origin of Prākrit and its different elements deserve mention in this context.

5 A *Comparative grammar of the Modern Aryan languages of India*, Vol. I, p. 12.

According to him classical Sanskrit including Vedic, of which it is a lineal descendant, is to be derived from one of the 'Primary Prākrit dialects' of the Vedic age "but fixed in its existing form by the labours of grammarians, which may be said to have culminated in the work of Pāṇini about the year 360 B. C.". These Primary Prākrits having no extant literature of their own are now lost. Out of these sprung the literary Prākrits, the earliest specimens of which Pali, Jaina Ardhamāgadhī, the edicts of Aśoka, and middle stage of which is represented by the Prākrit dialects of the dramas and Jaina Mahārāṣṭrī and the last stage of which is to be found in the literary Apabhraṃśas. All these he calls the secondary Prākrits. Then by an extension of the term, the modern Āryan vernaculars that arose about the 10th century A. D. from the local Apabhraṃśas are called by him the "Tertiary Prākrits"[6].

Speaking of the Des'ys words, GRIERSON writes:–

"Another class of words is also to be mentioned, the so-called "Deśya" or local words of the Indian Grammarians. It included all words which the grammarians were unable to refer to Sanskrit, simply through the ignorance of the writers who catalogued them. Modern scholars can refer most of these to Sanskrit like any other Tadbhavas. A few others are words borrowed from Munda or Dravidian language. The great majority are, however, words derived from dialects of the Primary Prākrits which were not that from which classical Sanskrit has descended. They are the true Tadbhavas although not in the sense given to that word by

6 LSI. Vol. I, p. 127–128

Indian grammarians in whose philosophy the existence of such ancient dialects was not dreamed of. These Deśya words were local dialectic forms, and as might be expected, are found most commonly in literary works hailing from countries like Gujarat, far away from the natural home of classical Sanskrit, the 'Madhyadeśa'. For our purpose they may be considered as identical with Tadbhavas ".[7]

12. Keeping in view the above observation of the learned scholar, let us take into account some important opinions on 'Deśya' given by traditional authors. Rudraṭa (900 A. D.) understands by *deśya* those words which do not have derivation in the manner of root and affix as in Sanskrit:—

प्रकृतिप्रत्ययमूला व्युत्पत्तिर्नास्ति यस्य देश्यस्य ।

Rudraṭa's *Kāvyālaṅkāra*, VI. 27

Caṇḍa uses the word *deśī-prasiddha* for a class of non-Sanskrit words and not for a dialect whereas Bharata (NŚ, XVII. 46) uses the term 'Deśībhāṣā' to include all Prākrit dialects including Apabhraṃśa (vibhraṣṭa) although the last was assigned a lower status. Bh. also uses the term Deśīmata to connote those words which are not derivable from Sanskrit.

3. *Sanskrit Origin of Prākrit.*

13. There is no clear evidence as to how and when Prakrit came into being as a language or a group of languages. The earliest reference to Prakrit as a language we find in the *Nāṭyaśāstra*, XIV. 5 and XVII. 1 and 2. In XVII. I he states that after describing Sanskrit briefly (which is to be employed in drama) he will now define

7 Ibid, pp. 127–128. Also Languages of India in the Census Report of India, 1901, pp. 159–60.

Prakrit (which is also to be used in drama). In XVII. 2 he speaks of Prakrit as a corrupt form of language devoid of refinement (*saṃskāraguṇavarjita*) and having so many forms or stages (*nānāvasthāntarātmakam*). By the adjective *Saṃskāraguṇavarjita* he definitely means to draw a contrast between Prākrit which is unrefined and Sanskrit which is refined. He further classifies Prakrit under three heads (XVII. 3) i. e., i). Samānaśabda (cf. Tatsama), ii) Vibhraṣṭa (cf. Tadbhava) and iii) Deśīmata (cf. Deśya). Though there is no attempt at giving an etymological derivation of the word Prākṛta in Bharata, the implication of the word is clear from the explanatory line in regard to Prākrit. He clearly means by Prākrit the language which is not governed by grammatical rules, for otherwise the language becomes Saṃskṛta. This shows that what Bharata wants to tell us about Prākṛta is that it is an ordinary day-to-day speech of the common folk much different from Sanskrit, (the characteristics of which he discusses in detail in the line of Pāṇini's grammar in the 14th chapter), which is a refined and systematised language confined to a limited few unlike the former. A language, as we know, can attain a refined stage only after passing through a stage of disorder and disturbance as was the case of classical Sanskrit. It was made static and stereotyped by Pāṇini's grammar after passing through a dynamic stage which is evidenced by the varied and apparently irregular forms found in Vedic literature. The dynamic state of this language still in vogue by the time of Pāṇini is proved by his division of " bhāṣā " (i. e., Classical Sanskrit) as current among the " Prācām " (of Easterners), " *udīcām* " (of Northerners) etc. Thus Sanskrit, inspite of

attaining a refined state at the time of Pāṇini did not lose its status of being a spoken language. Its refined form was surely based on Vedic as well as Prākrit.[8] Now if we compare Vedic with Prākrit, great affinity of forms and idioms of the former will be found in the latter. Some of the points of striking similarity are given below :[9]

1. Scarcity of *visarga* and the substitution of 'o' in the Nom. Sing. of stems ending in '*a*'.

2. Retention of the suffix '*bhis*' in the instrumental plural.

3. The omission of final consonants.

4. Scarcity of dative case and its replacement by the genitive.

5. The hiatus or absence of sandhi.

The Prākrit languages have a series of common grammatical and lexical characteristics with the Vedic, and these are significantly missing from classical Sanskrit.[10] Thus a greater affinity of Prākrit with the Vedic than with classical Sanskrit is establised. This has led the scholars to opine that the Prakrits were offshoots, not of the classical Sanskrit but of the Vedic dialect itself.[11] "For the dialects that preceded the Vedic language did not die after giving birth to the

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8 Cf. *Development of Language and Sanskrit*-Wilson Philological Lectures, p. 263, in Collected works of Sir R. G. BHANDARKAR, Vol. III.

9 Cf. On the origin of Sanskrit and Prākrit by Prof. Devendra Kumar BANERJI, *K. B. Pathak Comm. Vol.* p. 327, published by BORI, 1934.

10 For a detailed account of such phenomena, see Grammatik, 6,

11 *Intro. to Pkt.* by A. C. WOOLNER, p. 4.

child, but continued to roll on for ages till the classical Sanskrit sprang out of them. Here also the dialects survived Sanskrit, and Sanskrit partook of only some of the parental virtues and rejected others".[12] We can see clearly now that classical Sanskrit (generally known as Sanskrit simply) cannot be the origin of Prākrit languages.

14. Now let us see what led the grammarians and rhetoricians to conceive Prakrit as of Sanskrit origin. We can ascertain this by the mode of approach in this line noticed in the earliest extant Prakrit grammar, i. e. Vararuci's *Prākṛta Prakāśa*. He wisely avoids to give a derivative meaning of Prākrit in a general way as the later grammarians have done. But in several places he uses the ward Prākrit while noting the source or origin of Prākrit dialects other than Mahārāṣṭrī. The following are the rules referred to :-

१. प्रकृतिः शौरसेनी, X. 2. (of पैशाची)
२. प्रकृतिः शौरसेनी, XI. 2. (of मागधी)
३. प्रकृतिः संस्कृतम्, XII. 2. (of शौरसेनी)

Again at the end of the 9th chapter which in fact, is the coclusion of the treatment of Mahārāṣṭrī, he gives the rule *Śeṣaḥ Saṁskṛtāt* (IX. 18), which means that the remaining portion not treated must be learnt from Sanskrit grammar (cf. Bhāmaha's comm.). Then at the end of the 12th chapter, the last chapter in his treatise, he gives a similar rule with regard to Śaurasenī, i. e., *Śeṣaṁ Mahārāṣṭrīvat* – ' the remaining portion should be taken to be the same as Mahārāṣṭrī.

From the observation of the above rules, it will be clear that Māgadhī and Paiśācī have Śaurasenī as their

12. Origin of Skt. and Pkt., *K. B. Pathak Comm. Vol.*, p. 387.

origin whereas Śauraseni itself owes its origin to Sanskrit. Again a number of rules applicable to Mahārāṣṭrī are also applicable to the various Prākrit dialects such as Śaurasenī, Paiśāci and Māgadhī and so on. Mahārāṣṭri in turn is modelled after Sanskrit grammar (cf. *śeṣaḥ Saṃskṛtāt*). Thus all the Prākrit dialects directly or indirectly have Sanskrit as their source, a fact clearly implied by the rules of Vararuci discussed above. It is also inferred that the very idea of composing a grammar of Prākrit might have occurred to the mind of native Sanskrit scholars only after the grammar of Sanskrit was systematised and that prior to this the necessity of framing rules for Prākrit might not have been felt. Just as the dialect of the people of Pre-Sanskrit[13] age was raised to a literary status after being regulated by Sanskrit grammar of Pāṇini, so also the Prākrit was raised to a literary status after being regulated by Prākrit grammar. In order to give literary status to the language a sense of sanctity was supposed to have been associated with the language. Hence the language of Pāṇini was *śiṣṭa bhāṣā* (language of the learned) which was later known as Sanskrit; and the Prākrit, on the other hand, despite its various departures from Sanskrit was said to have its origin from Sanskrit, though originally Vararuci does not directly mean it which is obvious from his not giving a definite derivation of Prākrit from Sanskrit in general. But there is no doubt that his rules as mentioned above particularly indicate that they are framed after Sanskrit grammar as their base.[14] In order to give a sacred

13 Here by Pre-Sanskrit age I mean the period before Pāṇini.

14 Cf. the view of Dr. P. L. Vaidya in his edition of *Prākṛta Prakāśa*, pp. V-VI.

association[15] to Prākrit the above rules of Vararuci were most probably interpreted by the later grammarians as having meant the derivation of Prākrit from Sanskrit in general. The necessity of attaching such sacredness to Prākrit by deriving it from Sanskrit must have been felt very early as far back as the time of Vararuci himself.

Mk is not free from the above bias and taking much care to maintain the tradition of his predecessors he gives a similar definition of Prākrit tracing its origin to Sanskrit. He divides Prākrit mainly under two heads, i. e., Tadbhava and Tatsama, and in order to honour the view of some of his predecessors he adds Deśya as a third category of Prākrit.

15. As we have seen in the previous chapter, Mk flourishod in the sixteenth century and hence he had enough material at his disposal to compose a grammar of Prākrit language. He owed allegiance to many of his predecessors and so naturally he had to adopt many a rule from their works in his own, helpless as he was in a time when Prākrit was almost a dead language. This was the reason behind his echoing the voice of his predecessors in deriving Prākrit from Sanskrit.[16] The concept that Prākrit owes its

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15 Cf. Namisādhu's quotation– "*ārisavayaṇe siddhaṁ devāṇaṁ addhamāgahī vāṇī,*" (Rudraṭa's Kāvyālaṅkāra, II, 12.).

16 Writing about Prākrit in a footnote of his review of PISCHEL's Grammar in IA, LII. p. 5. 53 GRIERSON remarks:–

"Personally I have never felt myself able to accept the explanation of this word offered by most Indian grammarians. It is that which would naturally occur to a Pandit, but it is based on a fallacy. Prākrit is not derived from Sanskrit or based on it. It is, of course,

origin to Sanskrit is much late as we have seen from the analysis of some of the rules of Vararuci relating to the derivation of different Prākrit dialects. He, being the earliest known grammarian whose work has come down to us does not expressly derive Prākrit from Sanskrit nor does Bharata, the earliest known writer on dramaturgy, say anything of the sort. The later dramatists and Prākrit poets composed Prākrit passages after the Sanskrit model.[17] So naturally it might have led the later Prākrit grammarians to frame the rule that Prākrit was derived from or based on Sanskrit. Another point is that if we judge the relative positions of Sanskrit and Prākrit in modern times we can see that Prakrit has almost become a forgotten language whereas Sanskrit still has the credit of being a living language, even though it may be confined to a limited few. This was more or less true during the time of later Prākrit grammarians; and whenever a Prākrit

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possible that the word is Pandit's concoction based on a false theory. but that has yet to be proved. To me it seems that the two words Prākṛta-Sanskṛta should be considered as a naturally correlated pair. Each depends on the other. Possibly the best explanation is that Prākṛta is simple, that which grew of itself, unartificial. This closely agrees with Namisādhu's interpretation of Prakrit quoted on p. 14 of the work under review and also appears to be the opinion of Prof. PISCHEL, p. 32."

17. "For Prakrit literature and Prakrit language had already attained to a form and style considerably above the understanding of the ordinary people, as it is impossible to suppose that the long compounds of Bhavabhūti in the Prakrit speeches of his plays or the highly worked expressions of Vākpati were within the easy comprehension of ordinary folks even of their own time.

—*Gaüḍavaho* ed. by S. P. Pandit, 1927.

passage was learnt, its Sanskrit equivalent was thought of, thus Sanskrit occupied a greater hold on the minds of scholars than the Prākrit did. It is the pre-eminence of Sanskrit over Prākrit that probably led the later grammarians to postulate the theory that Sanskrit was the origin of Prākrit.

16. Another point in asserting Sanskrit as the origin of Prākrit may not be lost sight of. As I have already stated earlier, even after so many disputes over the origin of Prākrit, eminent linguists still believe that Prākrit originated from Sanskrit. Dr. S. K. CHATERJI seems to subscribe to this view.[18] Modern critics are too rigid in taking Sanskrit in its narrower sense, i. e., the language of Pāṇini and Patañjali. But if we go back a little and take Sanskrit in its broader sense, i.e., the Vedic (*chāndasa*) and Classical (*laukika*) taken together, we can see how much closer Prākrit would seem to Sanskrit. Many grammatical varieties, obsolete in classical stage, are still retained in Prākrit which we have already seen previously. Thus these Prākrit equivalents are the direct descendants of the Vedic forms which had already become out of use in Pāṇini's time. The same may be said of the so-called Deśī or Deśya words, the originals of which may go back to Vedic or even Pre-Vedic times, a fact which has been frankly admitted by no less a scholar than GRIERSON[19]. The so-called Dravidian elements found in Prākrit dia-

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18. See Lecture III, "*Sanskrit in India and Greater India; and the Development of Middle Indo-Aryan*" -*Indo-Aryan and Hindi*, p. 66 ff.

19. Prakrit languages-*Encyclopaedia Britannica*, *Vol.* XVIII, pp. 415-18.

lects would go back to the same Vedic age or still earlier when there was cultural contact between the two races, Dravidians on the one side and Aryans on the other. Both Vedic and Dravidian speeches were characterised by the assimilation of words from each other and thus foreign words crept into the language of Aryans which in later times were made their own and were not considered to be different from their own day-to-day speech. These had also come as a legacy to the Prākrit or the then vernaculars which evolving naturally (cf. Namisādhu's statement) from the ancient language including Vedic and even Pre-Vedic along with the classical stage should be taken in a broader sense as Sanskrit, an assumption which is quite in keeping with the idea about Sanskrit of our ancient scholars. This is a time-honoured fact and never a fabrication. According to them Sanskrit never meant only the language regulated or refined by Pāṇini, but included the whole range of Veda, Brāhmaṇa and Purāṇa literature and even something beyond all this which was, as a matter of fact, inherited from our forefathers of Prehistoric days and of which there is no record. Here lies the entire issue of the derivation of Prākrit. This concession, once granted, would take a long way in proving the hypothesis of Prākrit grammarians that Prākrit had its origin form Sanskrit. As a matter of fact, "Prakrit and Sanskrit could never be dissociated from each other. Neither of them could be conceived as having independent existence; they were very much inter-dependent".[20]

17. A third point which also deserves mention here with regard to the derivation of Prākrit is that

20. *Indo-Aryan and Hindi*, p. 82.

majority of Prākrit words excepting a few which come under the head of *deśī* or *deśya* are traceable to Sanskrit. All Prākrit grammarians are conscious of it. The great grammarian Hc. expressly mentions the three categories of Prākrit words, i. e., Tadbhava, Tatsama and Deśya, and states that he wants to treat of Tadbhava only in his chapter under Prākrit since he has already dealt with Tatsama in the previous chapters and of *deśya* he would not treat in the present chapter. He perhaps intended thereby that *deśya* words form a sort of exception and do not come under the usual rules of Prākrit and hence they would be dealt with in a separate treatise which he has actually done in his *Deśīnāmamālā*. Knowing full well that *deśya* did not comprise the usual Prākrit forms of words, Hc. classified it under the Prākrit, and despite this fact he derived Prākrit from Sanskrit, the latter being considered *prakṛti* or origin of the former. Similar was the case with Mk. He is fully conscious that the *deśya* words do not come under the usual rules and that they vary from region to region being used side by side by great poets (cf. *lakṣaṇairasiddhaṃ tattaddeśaprasiddhaṃ mahākaviprayuktam......)*. Also see his quotation from Bhojadeva :

देशे देशे नरेन्द्राणां जनानां च स्वके स्वके ।

भङ्ग्या प्रवर्तते यस्मात्तस्माद्देश्यं निगद्यते ॥

"Deśya is so called because of being used with peculiar difference of the meaning form locality to locality of kings as well as of the common mass". Thus Mk was aware of the fact that Deśya did not comprise the usual forms of Prakrit words and strictly speaking, they did not come under the Prākrit voca-

bulary. Even then closely following the beaten track of his predecessors he included it under Prākrit and all the same derived Prākrit from Sanskrit. He, of course, firstly classifies Prākrit under two heads, i. e., Tadbhava and Tatsama and in the next rule he speaks of Deśya as a third division "according to some grammarians" (*deśyaṃ ca kccana*). This might be taken as an indirect hint at Mk's not being in favour of including deśya under Prākrit if the latter is to be derived at all from Sanskrit. Even if he favours the inclusion, he does it from the consideration of the majority of Prākrit words which owe their origin to Sanskrit and Sanskrit alone. Thus to derive Prākrit from Sanskrit is not based totally on an unscientific ground nor is it a 'Pandit's concoction'. The ancient grammarians are not quite unreasonable in taking Sanskrit as the origin of Prākrit since the former was the precursor of the latter. There is hardly any doubt that Prākrit marked the later phase of Sanskrit (taken in broader sense) in the evolution of Aryan speech in India and so there is much reason in taking Sanskrit as the source of Prākrit. By telling this I do not intend opposing the view of Namisādhu who defines Prākrit as the natural use of speech made by all beings of the world. He being a Jaina scholar probably had an inclination to favour Prākrit which was the speech of the common man as against Sanskrit which was confined to a limited few and was taken as the sacred language by the Brahmins. As a staunch Jaina he probably did not favour caste system and hence had the inclination of assigning a higher place to Prākrit—the language of the common man than Sanskrit, the language of the Brahmins. Thus Sanskrit, the mono-

poly of a limited few was not considered by him as the origin of Prākrit, the speech of the common man. So he interpreted Prākrit as the natural way of speech of human beings as against the 'origin' or Sanskrit, in other words, of Prākrit grammarians. Consequently he had to restrict the sense of Sanskrit by taking it as the refined speech as aginst Prākrit which was unrefined. His second interpretation of Prākṛta as *prāk kṛta* or 'first produced' is probably based on a similar notion. He takes Ardhamāgadhī, the particular Prākrit dialect as the speech of gods just in the same way the Brahmins take Sanskrit as the speech of gods. So Prākrit is conceived as the first ever born language. In this way Namisādhu's definition of Prākrit may be accounted for. Even then his definition is not unsound. He is justified in his own way in taking Prākrit as the natural form of speech and in fact it was so having been aspontaneous evolution of its previous phase, i.e., Old Indo-Aryan.

To sum up: Prākṛta is a word whose derivative meaning is somewhat doubtful. It has been traditionally maintained by orthodox grammarians that the word means a group of languages whose basis is Sanskrit. The word Sanskrit taken in a broader sense to include both Vedic, even Pre-Vedic and classical Sanskrit, would definitely appear to have given birth to Prākrit, as the latter was linguistically a later phase of the former. Secondly, Prākrit may be defined as a natural flow of human speech, thus the word being derived from the word *prakṛti*, i. e., nature as against Sanskrit of orthodex grammarians. All the same, we cannot take Sanskrit as totally exclusive of Prākrit or vice versa. Both of them are to be viewed as two phases of common origin in linguistic development.

SECTION III

A Critical Analysis of Prākrit Dialects by Grammarians

(a) The various divisions of Prākrit by orthodox scholars.

18. The Indian grammarians and rhetoricians broadly divide the Pkt words into three principal catagories :

(i) *Saṁskṛtasama* "Sanskrit-like" (CD, I. 1; Hc, p. 1 ; SR, p. 1), also called *tatsama* where *tat* stands for Sanskrit (Tv, p. 1 Śl. 6; Lk. p. 6, Śl. 47 ; Mk I. 2 ; Daṇḍin I. 32, Dhanika II. 60) and designated as *tattulya* (*Vāgbhaṭālaṅkāra* II. 2) and *samānaśabda* (NŚ. XVII. 3).

(ii) *Saṁskṛtabhava*, originated from Sanskrit (SR, p. 1) commonly designated as *tadbhava* (Tv, Mk, Laṅk, Daṇḍin, Dhanika) also *saṁskṛtayoni* (Hc. I. 160), *tajja* (Vāgbhaṭa), and *vibhraṣṭa* (NŚ. XVII. 37); and

(iii) *deśya* (Hc, Tv, SR, Mk, Vāgbhaṭa) or *deśī* (DN, I. 2; Daṇḍin, Dhanika) also *deśīprasiddha* (CD) *deśīmata* (NŚ. XVII. 37).

The words having the same form both in Skt and Pkt are Tatsama words. Mk gives the examples of *tarala*, *taraṅga* and *manthara* etc. as Tatsama words. Hc and his followers classify *tadbhava* words into *sādhyamāna-saṁskṛtabhava* and *siddhasaṁskṛtabhava*. The former class includes the Pkt words and presupposes Skt words, from which they are derived in their "unfinished form without an affix or suffix" (cf. *avarāhilla*=*aparādhavat*).

BEAMES has rightly termed them " early tadbhavas " (Comp. Gr. Vol. I, p. 17). They are the independent basic elements of Pkt. The latter class includes the Pkt words that are derived from grammatically complete (*siddha*) Sanskrit words (cf. *ṇikkamai=niṣkrāmati*). Although Mk does not give such a twofold division of *tadbhava* words, the same is evident from the nature of his treatment of them. In I. 2, the examples of *tadbhavas* he gives are *rukkha, ghara* and *peranta* etc., evidently all of these belonging to the *siddha* class of *tadbhavas*. We have discussed at some length in the previous chapter the word *deśya* as meant or defined by Pkt grammarians and rhetoricians. Mk fully agrees with Hc and his followers in defining *deśya* as that which is not derived by grammatical rules and that which is current in particular parts of the country and used by great poets[1] such as *laḍaha* (handsome), *peṭṭa* (belly) and *tokkha*(?). In this context he quotes a verse from an unknown work of Bhojadeva, the English translation of which would run thus: " Deśya is so called because of being used in different modes of speech in countries ruled by the kings as also by the people in their own peculiar ways" (PS Intro. I. 3).

19. As on the classification of Pkt words, the grammarians and rhetoricians have different opinions regarding the Pkt dialects. Many of them are mentioned for the first time in the earliest extant works on rhetorics, i. e. Bharata's NŚ. In the context of employing various *deśabhāṣās*, i.e., popular speech befitting

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1. Cf. PS I. 3 with जे लक्खणे ण सिद्धा. DN I. 3 and 4 and LK on I. I. 2 भाषा लक्षणनिरपेक्षा संप्रदायादेव भवति ।

several characters in a drama, Bh. enumerates seven Pkt dialects. They are[2]: i. Māgadhī, ii. Avantijā, iii. Prācyā, iv. Śūrasenī, v. Ardhamāgadhī, vi. Bāhlīkī and vii. Dākṣiṇātyā as against seven *vibhāṣās* such as i. Śabara, ii. Ābhīra, iii. Cāṇḍāla, iv. Sacara, v. Drāviḍa, vi. Oḍraja and vii. language of foresters.[3] Another work named *Gītālaṅkāra* attributed to Bh. mentions as many as fortytwo different dialects current probably in the days of the author, either as living speech or known through literature. The 14th chapter of this work entitled *Bhāṣālakṣaṇa* is devoted to the discussion of Pkt dialects. It is curious to note that though the author refers to fortytwo languages, he enumerates actually thirty such languages. The list of dialects enumereted[4] is given below: 1. Mahārāṣṭrī, 2. Kirātī, 3. Mlecchī, 4............., 5. Somakī, 6. Colokī, 7. Kāñcī, 8. Mālavī, 9. Kāśīsambhavā, 10. Devikā, 11. Kuśāvartā, 12. Śūrasenikā, 13. Vandhī, 14. Gūrjarī, 15. Romakī, 16. Mālavī (repeated, see 8 above), 17. Kāṇamukhī, 18. Devakī, 19. Pañcapattanā, 20. Saindhavī, 21. Kauśikā 22. Bhadrā, 23. Bhadrabhojikā, 24. Kuntalā, 25. Kośalā, 26. Pārā, 27. Yāvanī, 28. Kurkurī, 29. Madhyadeśī, 30. Kāṃvojī and 31.........34

While illustrating individual dialects, the author gives the following names: 1. Deśī, 2. Kirāī, 3 Soraṭṭhiyā, 4. Māgaha, 5. Agolā, 6. doubtful, 7. Pañcaya-

2 See NŚ. XVII. 48 and 49.

3. The verse enumerating these vibhāṣās in NŚ appears in a slightly different form in PS and Pṛ's Comm. on Mṛ. See also Pkt *Vibhāṣās*, op. cit. p. 489 ff.

4. See Names of Pkt langs. by S. M KATRE in Vol. of Indian and Iranian studies, Bombay 1939.

bhāsā, 8. Mlecchī, 9. Kaṃvī, 10. Mālivī, 11. Kāsī, 12. Vedī, 13. Kuramarī, 14. Kusumaüttayabhāsā, 15. Sūrasenā, 16. Paṇḍī, 17. Bhojī, 18. Gujjarabhāsā, 19. Romayabhāsā, 20. Vaṃga, 21. Mayabhāsā, 22. Māravabhāsā, 23. Lāvaṃdī, 24. Pañcapattalībhaṇia, 25. Kāsiyā and 26. Jaraṇabhāsā.

As will be seen from the above descussion that the former list is not consistent with the latter. Excepting a few such as Kirāī (= Kirātī), Mecchī (= Mlecchī), Mālivī (Mālavī?), Kāśī (= Kaśīsambhavā), Sūrasenā (=Sūrasenikā), Gujjarabhāṣā (= Gurjarī) and Pañcapattalībhaṇia (= Pañcapattanā?), all the rest in the second list appear to be totally new ones. Curiously enough, Deśī appears to be a separate dialect here. It is quite probable that some of the portions of the original work have been lost. Besides, the existing text requires critical editing.

It will also be interesting to note that excepting Mahārāṣṭrī, Sūrasenā and Māgaha (if the latter two are to be taken as equivalent to Ś and Mg. at all), no other dialect as enumerated under the class of *bhāṣās* and *vibhāṣās* in NŚ is to be found in the above lists of *Gītālaṅkāra*. But in PS we find the mention of some more dialects in similarity perhaps with those found in *Gītālaṅkāra*. They are Kāñcī (= Kāñcyā), Mālavī (Mālava), Gurjarī (= Gaurjara), Kuntalā (= Kauntala) and Madhyadeśī (= Madhyadeśiya).

The next authority and perhaps the earliest among the extant grammars is the *Prākṛtaprakāśa* of Vararuci. In it we find the mention of four dialects, i. e., Mahārāṣṭrī, Paiśācī, Māgadhī and Śaurasenī. Mk takes all these into account in his grammar but in a

different manner, which will be discussed later on. In this context, it is curious to note that Vr. does not expressly mention the name of Mahārāṣṭrī till at last he says *śeṣaṃ mahārāṣṭrīvat* which happens to be the last Sū. of the last chapter, i.e., XII. 32. This chapter conspicuous by the absence of Bhāmaha's commentary on it, is suspected to be an interpolation by some critics. But the colophon of this chapter in Cowell's edition shows that it once contained Bhāmaha's commentary which was later lost. Some scholars are of opinion that the basic structure of Vr's PPK originally consisted of the first eight or nine chapters and dealt with Prākrit only (See *Les Gram* , pp. 15ff. and also PPK ed. by K. Raja) This Prākrit again, according to some, was later identified with Mahārāṣṭrī.

Next to Vr. in antiquity is perhaps Caṇḍa to whom is ascribed the *Prākṛtalakṣaṇa*. The dialect mainly dealt with by CD is Mahārāṣṭrī. Among other Pkts treated are Apabhraṃśa, Paiśācikā, Māgadhikā, Ārṣa and Śauraseni. Besides these the treatment of Amg, Jaina M and Jaina Ś is noticeable. Some points of similarity in the treatment of several dialects both in CD and Hc are remarkable, a fact which has led the critics to the view that either of them modelled his grammar after the other.[5] Which of the two authors is anterior to the other is still a doubtful question and its solution is yet to be found out. Again CD is supposed to be anterior to Vr. Hoernle is of this view with which Pischel, however, does not agree.

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5. Bloch remarks that the grammar of CD is an inaccurate and superficial abridgement of another work, may be perhaps even of Hc. See *Vararuci and Hemacandra*, p. 8.

One of the most noted grammarians is Hc, who in the eighth chapter of his grammar, *Siddha-Hemaśabdānuśāsana*, deals with Prākrit. He treats seven dialects such as Prākṛta, Ārṣa, Māgadhī, Śaurasenī, Paiśācī, Cūlikāpaiśācī and Apabhraṃśa. Of these, Prākṛta may be equivalent to Mahārāṣṭrī. For a considerable time Prākṛta, in a narrower sense, meant the Mahārāṣṭrī dialect.[6] Even the writers on poetics as late as the fourteenth century took Prākṛta for M.[7] As for *Ārṣa* we can see that according to the grammarians it is the language of the old Jaina Sūtras (Hc. I. 3). Hc being himself a Jaina scholar announces that for Ārṣa, all the rules are subjected to exceptions, and in II, 174 he says that the limitations recorded above are not applicable to Ārṣa, and there all the forms are permissible. This Ārṣa was designated as Amg. by later scholars (Cf. Namisādhu : " आरिसवयणे सिद्धं देवाणं अद्धमागहा वाणी, " while treating the language which is predominently M. Hc also deals with Jaina M and occasionally Jaina Ś, and that without strictly differentiating between these dialects. He is followed by Tv, SR, Narasiṃha, Lk and Appayyadīkṣita, with this difference that Tv excludes Ārṣa like *deśya* for its *rūḍhatva* and *svatantratva*, i.e., independent nature (see PVV, p. 1 ; Śl 6), while SR and others take no notice of it. In PS we find the discussion of all the Pkt dialects treated by Hc and his followers excepting Ārṣa and Cūlikāpaiśācī. Mk, however, takes notice of Amg without naming it as Ārṣa

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6. Cf. अमिअं पाउअकव्वं पढिउं सोउं अ जे ण आणंति ।
कामस्स तत्ततत्तिं कुणंति ते कह ण लज्जंति ॥ GS. I. 2.

7. Observe Viśvanātha's use of the word Prākṛta in the following line:
अत्र श्लोकः संस्कृतप्राकृतशौरसेनीप्राच्यावन्तीमागध्यपभ्रंशेषु एकविध एव ॥ SD. 562.

and treats the same as a subdialect of Mg, the reason for which will be discussed later on.

The treatment of Pkt by Kramadīśvara in the eighth chapter of his Sanskrit grammar *Saṃkṣiptasāra* is very brief. Among the various dialects that are employed in case of different characters in a play mention is made of Śaka (Śākārī), Ābhīra, Drāviḍa, Uḍra, Āvantī, Śrāvanti (?), Prācyā, Śauraseni, Bāhlīkī and Dākṣiṇātyā. Otherwise it mainly rests upon Mahārāṣṭrī and Apabhraṃśa. Besides, KĪ also recognises Mg, Paiśācika, Amg. and Śabara as Pkt dialects. He also refers to the three main varieties of Ap, i.e., Nāgara, Upanāgara and Vrācaṭa (= Vrācaḍa). But a systematic treatment of all these dialects is lacking in it.

The mutual relation of the works of Puruṣottama, Rāmaśarman and Mk seems to be vary close. All of them belong to the Eastern School. Unfortunately the grammar of Pu, *Prākṛtānuśāsana*, is lacking in its first two chapters which are lost to us. Even then the work bears striking resemblance with the PS of Mk. Like Mk's grammar, Pu's grammar is divided into twenty chapters and each chapter in the former's work has a corresponding one in the latter's. Now these three authors divide Pkt into Bhāṣā, Vibhāṣā, Apabhraṃśa and Paiśācika. Again all of them deal with M first and then study Ś, Prācyā, Āvantī and Mg under the first division, Bhāṣā. Mk and Rāmaśarman observe Bāhlīkī and AMg as merging with Āvantī and Mg respectively. Both of them also take note of Dākṣiṇātyā as coming under Bhāṣā but fail to define and illustrate it precisely and thus they do not approve of it as a separate category. Then the remaining three, Vibhāṣā, Apabhraṃśa and Paiśācika, are discussed.

(b) Mk recongnises Bhāṣā as of five kinds.

20. Unlike Pu and Rt, Mk quotes the view of an unknown author regarding the classification of Pkt dialects in the introductory portion of his work (See Intro. 4). In this long quotation, the source of which is unknown, the first four lines bear close resemblance with NŚ. XVII. 48 and 49 with the exception that M is taken as one among the *bhāṣās* in the former whereas the latter does not recognise it.[8]

Keeping in view the passage referred to above, let us consider the observations of Mk on the classification of Pkt dialects. The first verse of the passage which enumerates eight kinds of *bhāṣā* includes Amg, Bāhlīkī and Dākṣiṇātyā, which Mk refuses to recongnise as separate categories on the following grounds:—

i) Amg differs very little from Mg which in turn is close to Ś. This he cites as the view of the same author who takes Amg as a separate dialect. Thus he refutes the contention of his predecessor in his own words.

ii) As for Dākṣiṇātyā, Mk says that since its distinctive characteristic has not been ascertained, its existence as a separate dialect cannot be accepted.

iii) Speaking of Bāhlīkī he says that it ought to be included in Āvantī due to its dfferering from the latter only in respect of *r* changing into *l*. This minor change cannot be taken as a distinctive characteristic of the dialect, for even in Skt *r* and *l* are sometimes taken to be indentical.

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8. The reading सचर in NŚ. XVII. 49 seems to be corrupt. This can be corrected in the light of Mk's reading in the correspondind passage.

21. Now let us see, first of all, why Mk refuses to accord independent status to Amg among the *bhāṣās*. He takes Amg to be the same as Mg with a little difference here and there. There has been much controversy among scholars as to the existence of Amg as a separate dialect. Taking into account what the traditional authors have said about Amg, we see, first of all, that Bharata takes Amg as one among the seven kinds of *bhāṣās*. The next authority in the line is supposed to be Vr. who takes no notice of it. Hc, the noted Jain scholar, includes Ārṣa under the Pkt dialects which is said to be no other than Amg.[9] He is followed by Tv, SR, Narasimha and Lakṣmīdhara with this difference that Tv excludes *Ārṣa* while the other three take no notice of it. Then we see that some noted grammarians of the Eastern School such as KĪ, Mk and Rt recognise it with slight degree of difference among themselves, whereas Pu has no mention of it in his grammar. Besides Bh., some other Skt rhetoricians too refer to it. Thus Viśvanātha tells us that it is used in the dramas as the language of servants, princes and traders, which is nothing but an exact copy of a line found in NŚ XVII. 50. If allowance be made to indentify Amg with Ārṣa (which I doubt very much) we see that in a quotation in Premacandra Tarkavāgīśa on Kāvyādarśa I. 33, two types of Pkt are distinguished, the one is that which originated from Ārṣa, and the other is that which is almost exactly the same as Ārṣa:

आर्षोत्थमार्षतुल्यं च द्विविधं प्राकृतं विदुः ।

We have seen in the last section how Namisādhu

9 See the lines quoted from Jaina Suttas by PISCHEL, *Grrmmatik*, 16.

derives the word Prākṛta by calling it the language whose basis (*prakṛti*) is the natural language of intercourse of all beings and which is not regulated by grammatical rules. In his second interpretation the word may stand for *Prāk-kṛta*, created before. Evidently while giving this type of derivative meaning of the word, the Jaina scholar had in his mind the Amg. dialect, the Pkt of the Ārṣa canon, which he styles as the language of gods. That Addhamāgahā Vāṇī was the original language from which all the other languages had originated was the belief of the Jainas. This belief was due to the statement in the Jaina canon that it was the language in which Mahāvīra preached his doctrines. It is also mentioned there that this language undergoes modifications when it is spoken by Aryans, the non-Aryans, and other living beings such as the bipeds, the quadrupeds, the wild and the tamed animals, the birds and the insects.[10] This idea finds echo in Vāgbhaṭa's *Alaṅkāratilaka*, I. 1 :— सर्वार्धमागधीं सर्वभाषासु परिणामिनीम् । सर्वीयं सर्वतो वाचं सर्वज्ञीं प्रणिदध्महे ॥

"We salute the speech Ardhamāgadhī who modifies herself into all the different languages and is perfect and omniscient". This faith relating to Amg reminds us of the Hindu belief about the eternity of the Vedas as well as of Sanskrit (the speech of the gods). Thus, as we have seen above, Amg, apart from being the vehicle of the sacred canon of the Jainas, had gained considerable prominence in the society as is evident from its recognition by the rhetoricians and Pkt grammarians.

10. Op. Cit.

22. Considered from the linguistic aspect, this dialect, according to some, stands closer to Mg whence it derives its name Amg implying thereby that it was not fully Māgadhī, but that it contained greater element of Mg combined with smaller elements of other dialects.[11] But a close examination of Jaina canon reveals that its language resembles M more than it does Mg–a fact which led JACOBI to call it Jaina Prākrit to distinguish it from Jaina M which was used in the works of later Jaina writers.[12] This probably led KĪ to characterise Amg as the mixture of M and Mg (*mahārāṣṭrī-miśrā ardhamāgadhī*).[13] Some scholars also opine that Amg is said to be the language which was current in half the Magadha country.[14] Thus from both aspects we see that Amg points to a close affinity with Mg or the language of Magadha.[15] There is every likelihood that it was originally close to Magadha but with the passage of time it underwent great changes probably on account of the tampering of Jaina preachers mostly when Magadha was gradually gaining ground in the society. Since to preach the religion through the the medium of the popular tongue was the principle of Jaina monks right from Mahāvīra, Amg which was once close to Mg gradually lost its individuality to be subsequently merged with M. Therefore, the language

11. *Ardhamāgadhī Reader*, B. D. JAIN, P. XI; see also *Grammatik*, 17

12. *Kalpasūtra* ed. by H. JACOBI, p. 17.

13. KI, VIII, 5. 99

14. *Pkt. langs and their contribution to Indian culture*, S. M. KATRE, p. 19

15. Amg. agrees with Aśokan Mg. and other Aśokan dialects as well. See *Studies in Aśoka by* Dr. A. BANARJI SASTRI, JBORS, Vol. VIII, part II, 1922, pp. 75–82.

as a whole came to be designated as the language of Ṛṣis (Ārṣa). So we see that Ārṣa is not exactly Amg. Moreover the gradual change in the linguistic feature of original Amg was responsible for the non-acceptance of the theory that Amg was not close to Mg as has been done by WEBER.[16]

23. Whatever be the linguistic status of Amg in ancient times, this much is certain that it had lost its prominence by the time of Vr. who does not recognise it in his grammar. Moreover, there is no extant dramatic work which depicts clearly the linguistic features of the dialect in spite of the doctrine laid down in NŚ for its application in case of certain characters in a Skt drama. Of course, some scholars have tried to find its trace in certain Skt plays.[17] But these traces supposed to be of Amg are no better than those of Mg itself. Hc, a Jaina scholar as he is, gives us hardly any clue to the exact linguistic feature of this dialect. In I, 3 and II, 174 what he means to say is that Ārṣa is not governed by rules and regulations of grammar and in IV. 287 he quotes a line which means that the older Suttas are composed in Addhamāgaha-bhāṣā. He remarks that this is a mere tradition of the older people, as a matter of fact Ārṣa almost follows only the rule at hand and not the rules that would be framed by him for Mg.[18] Here Hc seems to differentiate Ārṣa from Amg

16. See *Grammatik*, 18.

17. *Intro. to Pkt.* by WOOLNER, p. 66; *Grammatik* 17 and *Skt Dr.* p. 336.

18. Differently explained by PISCHEL (*Grammatik* 17). The text under reference runs thus :—

यदपि 'पोराणं अद्धमागहभासानिययं हवइ सुत्तं' इत्यादिना आर्षमागधभाषानियत-त्वमाम्नायि वृद्धैस्तदपि प्रायोऽस्यैव विधानान्न वक्ष्यमाणलक्षणस्य ।

in certain respects and probably means to say that Ārṣa, Amg and Mg agree only in respect of the nom. sing. ending in *e* of *a* stems in masculine gender. However, his treatment of Amg or Ārṣa is not full despite a number of examples of uses in Ārṣa given by him in his grammar. Moreover, this is to be noted that the *e* ending as mentioned above is not noticed everywhere. The prose of the Ārṣa canon retains *e* in nom. sing. whereas the verse shows *o* in most places. However, the imperfect treatment of Amg or Ārṣa by Hc left his followers in dark who later on chose not to deal with this dialect in their grammar altogether on account of its independent nature.[19]

The modern scholars are not at one as to the linguistic nature of Amg, the language of the Śvetāmbara Jaina canon. Colebrooke called it to be Mg whereas Lassen and Jacobi considered it to be no other than M. The latter also found some amount of kinship of this language with Pāli. Against this Weber held that it had no close relationship with Mg and that it was decidedly later than Pāli. Pischel has shown some significant archaisms in this dialect proving therby its departure from others and hence its standing as a separate dialect.[20] He is, however, in favour of considering this to be more closely rerlated to Mg than to any other dialect on account of the former's nom. sing. in *e* alone if not for anything else.

24. With the above background of Amg when we judge its treatment by the grammarians and rhetori-

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19. देश्यमार्षं च रूढत्वात् स्वतन्त्रत्वाच्च भूयसा ।
लक्ष्म नापेक्षते तस्य संप्रदायो हि बोधकः ॥ PVV. Intro. St. 7.

20. Op. cit. 18.

-cians we see that the real linguistic nature of this dialect was forgotten by all of them. True, Bh. takes it as a *bhāṣā* and assigns it to certain characters in a play, but his rule is hardly observed by the dramatists. After Bh. no other rhetorician except Viśvanātha speaks of the application of Amg in a play. But as has already been pointed out, he bodily copies the line of Bh. in his work. He gives us no clue as to its use in a play, thus leading us to the conclusion that he mentioned it only to respect his predecessor, Bh. Again it appears that if Bh. treated Amg as a *bhāṣā*, it was only to regard the sanctity and antiquity with which the dialect was associated.

25. Thus Amg, far from being put into practice in the plays, was dead in course of time and survived only in name. As its use became rare, the exponents of its existence as a separate dialect also became few and far between. Mk like Rt was a child of his own times who cared little to go into the details of variations and archaic features of this dialect, fully aware as he was, that it had hardly any use in Skt plays.[21] What he cared most was to see the practicability of a particular dialect in literature. Like Viśvanātha he simply wanted to show respect to his *pūrva-sūri*, Bh., whom he cites as an authority in the use of Amg in the plays (XII.1):[22]
राक्षसीश्रेष्ठिचेटानुकम्प्यादेरर्धमागधीति भरतः.

Likewise the definition of Amg he gives is no better than the verbatim copy of what has already been said by his predecessor whom he criticises at the very

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21. Only the discovered fragments of Aśvaghoṣa's drama show traces of Amg, but probably Mk had no access to them.

22. This quotation is not met with in NŚ.

beginning of his grammar :-

शौरसेन्या अदूरत्वादियमेवार्धमागधी । XII. 8.

More curious is his illustration of the dialect through a line from Ve. which is spoken by Rākṣasī :-

अज्ज कि णो शामिणीए हिलिम्बादेवीए पुत्तघडुक्कअशोए ण उवशम्मदि.

A close examination of this line will show that this is no way different from so called Mg.[23] Thus Mk declines to draw a line of demarcation between Amg and Mg and considers them alike having much affinity with Ś.

26. Equally obscure is the treatment of Dākṣiṇātyā by Pkt grammarians, which, on examination, would justify its rejection by Mk. Bh. taking it as one of the seven Bhāṣās ascribes it to warriors, police officers and gamblers.[24] SD bodily copies it.[25] All the same there is hardly any evidence as to its use in Skt. dramas. Scholars have tried to find its trace in the speech of Candanaka in Mṛ.[26] As a matter of fact his speech hardly differs from that of Vīraka. Pr. makes both of them speak Āvantī. The characteristics of this

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23. Scholars have tried in vain to find trace of Amg in the speeches of Rākṣasa and his wife in Ve. Cf. Skt Dr. p. 219.

24. योधनागरकादीनां दाक्षिणात्याथ दीव्यताम्, NS, XVII. 52.

25. There is a variant reading, दाक्षिणात्याहिदीव्यताम् (See SD ed. by K. Kar. p. 328) आहिदीव्यतां here would mean "of snake-charmers."

26. See Skt. Dr. p. 141; *Grammatik*, 26 and Intro to Pkt, p. 199. R. G. BHANDARKAR supposes Dākṣiṇātyā to be a mixed lang and attributes it to the speech of Māthura in Mṛ on the authority of Viś. who ascribes the same to the gamblers. See *Collected Works* of R. G. BHANDARKAR, p. 324. But more appropriately the speech of Māthura is Ṭākkī (see Pṛ.'s comm. on Mṛ.).

dialect given by him as well as by Mk indeed conform to their speeches. What made PISCHEL and other scholars think that Candanaka did not speak Āvantī but more probably Dākṣiṇātyā is the declaration by Candanaka himself as a southerner — वअं दक्खिणत्ता अव्वत्तभासिणो — "We southerners speak indistinctly"- a fact which again is confirmed by his later statement — कण्णाडकलहपओअं कलेमि — "I proceed to fight in the manner of Karṇāṭa." A study of his speech will show how unfounded is the contention that Candanaka's speech was Dākṣiṇātyā and that it was different from the speech of Vīraka. True, Candanaka was a southerner as he himself declares and there is no opposition on this point from the side of Vīraka. But for that alone we need not take him to be a speaker of his regional language, whatever it may be. As has been rightly observed by GRIERSON, the use of dialects in a Skt drama may be attributed to literary purposes rather than to any attempt to imitate the speech of the day.[27] KEITH rightly opines that the dialects used even in Mṛ. are clearly literary and not attempt to reproduce true vernaculars.[28] But it is strange that the latter should join hands with PISCHEL "to hardly avoid the conclusion that the dialect (of Candanaka) is Dākṣinātyā" [29] only on the basis of the declaration of Candanaka that he was a southerner. According to NŚ particular characters should speak particular dialects, no matter whatever locality they may belong to. This was more or less observed by later theorists and dramatists.[30]

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27. IA, XXX, p. 556. 28. Skt. Dr. p. 74. 29. Ibid. p. 141.

30. Viś. adds यद्देशं नीचपात्रं तु तद्देशं तस्य भाषितम्. But this is his own innovation and hardly put into practice by dramatists.

Judged from this standpoint both Vīraka and Candanaka speak one and the same dialect and that is Āvantī rightly in accord with the statement of Pr. Candanaka whose speech is supposed to be Dākṣiṇātyā, never uses a single southern word in his speech; on the other hand his speech shows striking resemblance to both Ś and M which in fact is the characteristic of Āvantī as shown by Mk. Candanaka falters in his speech in bewildement while saving Āryaka from the danger of latter's being exposed and so to account for his grammatical mistake he shows his ready wit by seemingly disclosing himself as a southerner. This should be taken as a mere plea and not a clue to the kind of speech he make. Later on from their quarrel we come to know that both of them are not nobly born, Vīraka being a barber while Candanaka a cobbler by caste. This shows that by virtue of sheer merit they have risen to such high position. Both of them are capable officers and know well how to speak and discharge their duties. So Candanaka's confession that he spoke indistinctly being a southerner appears to be mere pretext and as such his speech should not be confused with Dākṣiṇātyā.

Regarding the definition of this dialect, Mk clearly says that the definition and illustration of it are nowhere seen, but this much has been said by Aniruddhabhaṭṭa:—

"A nectar-dropping poem, which is manifested as having its body Skt, but depending on words of the south is called Dākṣiṇātyā ".[31]

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31. *The Pkt Vibhāṣās*, JRAS, 1918, p. 493. The verse in question bears close resemblance to a corresponding one by Rt (II. 2. 32):—

दाक्षिणात्यपदसंवलितं यत् संस्कृतादिभिरभिस्फुरितं च ।
स्वादुसारमृतमयापि काव्यं दाक्षिणात्यमिति तद् कथयन्ति ॥ Pk. II. 2. 32.

27. The description of Dākṣiṇātyā as given by Mk and corroborated by Rt clearly shows that it is not a character dialect and that it is purely meant for literary composition having close association with Skt. Among the other Pkt grammarians of the Eastern School, Pu does not recognise it whereas Ki speaks of it as a *bhāṣā* meant for certain characters in a play. Thus the latter's view is in accord with the authority of NŚ. Both Mk and Rt mention it in the chapter meant for the treatment of Mg. For this GRIERSON thinks it to be a variety of Mg Pkt.[32] But what seems from the description given above by Mk and Rt is that Dākṣiṇātyā is a mixed form of dialect having more of southern and Skt words in it. Such being the case, it is hazardous to take it as a variety of Mg. Pkt. Moreover, both Mk and Rt do not expressly mean to take it as such. It appears to me that Dākṣiṇātyā was a form of dialect, like M. Just as M was meant for literary composition and not as a dialect to be used by characters, so also was the case of Dākṣiṇātyā, the only difference is that while the former was not a mixed form of dialect, the latter was mixed mostly with southern and Skt words. Both Mk and Rt ignore the authority

32. GRIERSON's observation on Dākṣiṇātyā is as follows :—

" This is not classed as a Vibhāṣā, but as a variety of Mg Pkt. As a fact it bears to that Pkt very much the same relation that Ṭākkī bears to Ś. The only points of difference are that it does not occasionally drop into Ap. and that it is not a Vibhāṣā because it is used in the poetry not in the drama. It is not a character dialect and instead of using Ap. forms it ekes out its vocabulary with the help of southern words, while at the same time like Ṭākkī it is largely influenced by Skt. We thus have two Aryan langs. spoken in Southern India. Both were there foreign languages, one of polite literature and the other of travellers." *Op. cit.*

of NŚ on the point of its being a character dialect probably because the Skt plays do not conform to it. That was exclusively meant for literary purposes. This can be best imagined by comparing it with the present day Telugu or Malayalam songs which are full of Skt words and yet bearing close affinity with the native dialect. Such was the form of Dākṣiṇātyā in the olden times, which was a mixed form of Pkt largely borrowing words from South as well as from Skt. Now the question naturally arises :- Why then there is no literature in this dialect if it was meant for literary composition. The answer is, most probably it early lost its popularity in the society on account of M which soon sprang in south-west India as the most popular dialect in which excellent poems were written and which enhanced its glory on account of the patronage of kings like Hāla Sātavāhana. The *Gāthāsaptaśatī* is not only famous for its literary merit but also for the social, economic and religious condition of the society it depicts. It is said that the Sātavāhana kings of Andhra invaded the southwest India and consequently brought into their control both the Eastern and Western coasts of India. If this be true, it would naturally seem appropaiate that the dialect of M having the characteristic of sonorous music in it gradually gained popularity in south so that it replaced Dākṣiṇātyā which must be later on considered inferior to M in respect of its melody. That M rose to literary eminence after a considerable lapse of time when Dākṣiṇātyā probably lost its predominant position is perhaps the reason why NŚ does not recognise the former but only the latter. Consequently the popularity gained by M leading to the final eclipse of Dākṣiṇātyā confirms our hypothesis.

28. Now coming to Bāhlikī we see that Mk includes it under Āvantī. Both Pu and Mk define Āvantī as the admixture of M and Ś. Rt differs from them and considers Āvantī to be the admixture of Ś and Prācyā. Again he seems to think that the two dialects Āvantī and Bāhlikī are identical.[33] Although these three authorities do not give a clear picture of the language, the definition given by Pu and Mk is more convincing than that given by Rt. Both Mk and Rt include Bāhlikī under Āvantī whereas Pu has no mention of Bāhlikī. Mk differentiates Bāhlikī from Āvantī on the point of *r* changing to *l* in case of the latter. Again on the authority of Bh. he assigns Āvantī to constables, traders, Pāṇṭikas (?), the town mayors, police officers and such types of characters of mediocre rank confining Bāhlikī at the same time to the knaves etc. Rt, on the other hand, taking both the dialects as one, says in the concluding verse that this dialect is spoken by characters of mediocre rank, a town mayor, a door keeper, and a knave and also by constables and merchants.[34] Pu gives us no information as to the characters who should speak this dialect. In KĪ we just come across a sweeping remark on Āvantī, which according to him, should be assigned to particular characters in a drama.

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33. See PK. p. 127. 34. See PS XI. 1 & 13; these are not traced in NŚ. Cf. PK 7. 2. 10.

Pr. says that Vīraka and Candanaka speak Āvantī in Mr. About this dialect all that he says that it is full of *sa* and *ra* and that it is full of proverbial expression (*lokokti*). If we compare all these with the description of Mk and Rt about this dialect, all of them mostly agree. But it is curious to note that Mk who has quoted lines from Mr elsewhere does not quote a single line from the speech of either Vīraka or Candanaka.

29. Most of the characteristic features of Āvantī found in PS tally with those given in PK and PA. The rules of Mk bear closer resemblance with Rt's than with Pu's rules. The main features of Āvantī which are common to Mk and Rt are:- *sadṛkṣa* = *sariccha*; *ktvā* = *tūṇa*; *bhavati* = *hoi*; and *darśayati* = *darisedi*. The characteristic terminations of the future base are *-jja* and *-jjā* and these may also come between the root and regular termination.

None of the grammarians except Mk illustrates Āvantī and Bāhlīki. Mk quotes a line illustrating Āvantī: एस किरादो मअमणुसरंतो वेदसलआगहणं पइट्ठो - This hunter chasing the deer entered into the cane-forest. In it *kirādo* and *vedaso* are two Ś words whereas the rest are in M. As for Bāhlīki he similarly quotes a line from some unknown source: सलसिलुहसोलब्भणिब्भलो मालुदो वहइ - The wind bearing the fragrance of lotus is blowing. Here it will be seen how *l* has replaced *r*. Rt's definition regarding Āvantī or Bāhlīkī as the mixture of Ś and Prācyā is not substantiated by facts either by the author himself or by literature. Again this kind of definition is somewhat confusing, for Prācyā borrows mostly from Ś itself. Thus Mk of all would appear most reasonable in rejecting Bāhlīkī and taking Āvantī as a separate *bhāṣā*.

There is every reason to suppose that in ancient times there was large-scale business transaction between the people of two countries, Avanti[35] (Central India) and Bāhlīka (the modern Balkh) which was the cause of so striking resemblance between the languages of these two countris. Both Bh. and Viśva-

35. See Mk's localisation of Avnati.

nātha tell us that Bāhlīka bhāṣā is to be attributed to northerners (*udīcyānām*) in a play. Herein probably lies some clue that this language was current not only in Balkh but in a considerable part of northern India[36] including the Punjab.

Amg, Dākṣiṇātyā and Bāhlikī thus being denied the status of a *bhāṣā* in true sense there remain five out of eight : i) Mahārāṣṭrī ; ii) Śaurasenī ; iii) Prācyā; iv) Āvantī, and v) Māgadhī, according to Mk.

(c) The position of Mahārāṣṭrī Prākrit.

30. There has been a great controversy among scholars as to the place of M[37] among Pkt dialects. Dr. M. M. GHOSH holds that M represented not the language of Mahārāṣṭra contemporaneous with Ś, but rather it was just a later form of Ś after the final loss of single stops, and the reduction of intervocal single aspirates to *h* had taken place in it.[38] Dr. S. K. CHATTERJI seems to corroborate this view.[39] In support of his view Dr. GHOSH gives the following reasons :

(a) M as a MIA dialect came to be recognised very late (c. 600 A. C.)

(i) The chapter XII of PPK (c. 600 A. C.) in

36. Another word which has striking resemblance with the word *bāhlīka* is *bāhīka* – the people of Punjab (see Apte's Skt. Eng. Dic , p. 391).

37. The word which should have been correctly Māhārāṣṭrī is invariably written as Mahārāṣṭrī in PS. In some other Pkt grammars the correct form is also used. The short *a* here appears to be meant for easy pronunciation.

38. JDL, Vol XXIII, 1933, pp 1–24.

39. *Indo-Aryan and Hindi*, p. 91.

which the name of M occurs is not from the hand of Vr.[40]

(ii) Pkt grammarians of Western India (which is very contiguous to Mahārāṣṭra), such as Hc, Śubhacandra and Śrutasāgara did not name any Pkt as M.

(iii) Early (before 1000 A. C.) writers on poetics except Daṇḍin, did not know any M.

(b) The difference between Ś and M, which is very meagre, may be explained by assuming a chronological distance between the two.

It is true that the mention of M, is only once made in PPK and that too at the end of the twelfth chapter in which the commentary of Bhāmaha is not met with. For this reason Dr. Ghosh and many other scholars think it to be spurious or later addition. But this is not the sufficient reason to show that M as a dialect did not exist at the time of Vr, even if the latter does not recognise the former. If the entire grammar of Vr. including the twelve chapters be taken as genuine, we see that it treats of only four dialects completely avoiding the others, mention of which is found in NŚ. Bh. being such an eminent authority and at the

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40. Dr. Ghosh's remark that the colophon of Cowell's edition expressly ascribes Ch. XII of PPK to Bhāmaha, the commentator is fallacious (KM XXVI) for the colophon runs thus:

इति वररुचिकृते प्राकृतप्रकाशे मनोरमायां वृत्तौ भामहविरचितायां शौरसेनीलक्षणं नाम द्वादशः परिच्छेदः समाप्तः । PPK, p. 96.

The passage really means, 'Here ends the twelfth chapter of Vr's PPK with the Manoramā comm. of Bhāmaha describing the characteristics of Ś. Thus it rather shows that Bhāmaha's comm. on this chapter is irretrievably lost.

same time anterior to Vr, we cannot say that the latter was ignorant of the former's work. Similarly we cannot also say that the dialects mentioned in NŚ but not recognised by Vr. did not exist before or at the time of Vr. Thus it cannot be said that M did not exist before simply because its mention is not found as late as 600 A. D. (if taken for granted Dr. GHOSH's contention). The characteristic features of both M and Ś when compared would rather reveal that the former points to a greater antiquity than the latter in so far as M retains most of the Vedic forms whereas the other those of classical Skt.[41]

The elision of intervocalic stops which is characteristic of M is even allowed by Bh. under the head of Pkt. This phenomenon alone goes back to the ancient scriptures of the Jainas, giving rise to Jaina M. As MEHENDALE rightly observes, the loss of intervocalic consonants is first met with in the Western inscriptions almost in all cases. This tendency occurs in the North-West almost in all cases from the first century A. D.[42] This not only shows the antiquity of M as a dialect but also its being the regional dialect of Mahārāṣṭra once upon a time. M was, however, most advantageous no doubt, for the sake of music and was long cultivated mostly in Mahārāṣṭra in which great poems were written. PISCHEL rightly thinks that the application of M in lyrics destined for musical purposes is undoubtedly the oldest (*Grammatik*, 12) and therefore to consider M as the first and foremost Pkt on the part of Mk is not erroneous.

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41. See WOOLNER's remarks, *Intro. to Pkt*, p. 28.

42. *Historical Grammar of Inscriptional Pkts* – M. A. MEHENDALE, p. XXIII.

He certainly knew M, but he did not want to name it as such in his grammar. He treated it under the generic term Prākṛta only because that covered Ārṣa and various other dialectic peculiarities which are unknown to M. So did his followers. But this does not account for the non-existence of M beforehand. Somewhat different was the case with the early writers on poetics. M was so popular for poetic compositions that Pkt besides conveying a generic sense was often identified with M. It was rather considered dignified to name it as Prākṛta than simply M for it is M alone which was declared as the Pkt par excellence by no less a scholar than Daṇḍin (KD, I. 34). Thus this would little help Dr. GHOSH's contention that M was a later phase of Ś. Moreover scholars have seen unmistakable points of contact of M with Marāthi language.[43] Evidently the rise of an eminent poet like Pravarasena (*c.* 420 A. C.) in Mahārāṣṭra was sure to attract the attention of Daṇḍin and induce him to call the Pkt cultivated in Mahārāṣṭra as the Pkt par excellence.[44] Mk has duly taken note of it in his grammar.

As for the second point of Dr. GHOSH's argument, this much can be said that any variation of Pkt dialect may be explained away by assuming a chronological distance between one and the other, but that is no reason to deny the separate existence of a particular dialect at a particular stage.

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43. See *Grammatik*, 12.

44. *Līlāvaī*, ed. by Dr. A. N. UPADHYE, p. 79. This Pkt poem which was written in M in c. 800 A. D. expressly mentions that the language of the poem is *marahaṭṭhadesibhāsā* evidently pointing to M.

31. Dr. GHOSH in his edition of KM says that the language of the work is Ś alone and not M and Ś both as has been held by STEN KONOW and other scholars. His view in this respect is also a direct challenge to Mk, who in his grammar clearly recognising the use of of M by Rājaśekhara, vehemently criticises him for his wrong use in several places. Out of the six places in which reference is made to Rājaśekhara, two are devoted to strong criticism against him for his wrong use of the dialect.[45] The remaining four are illustrations of the correct use of M by Rājaśekhara. It is true that in many places of his verses non-elision of consonants is met with. Being fully aware of this phenomenon Mk strongly criticises him for his confusion. In spite of consulting Mk's grammar Dr. GHOSH has not met Mk's challenge against Rājaśekhara in his thesis. Moreover to substantiate his argument that KM is written in Ś he cites a verse from Hc's *Kāvyānuśāsana*,[46] which defines Saṭṭaka. There he interprets the word Prākṛta in the sense of M. In fact, Prākṛta here means the Prākrit in general and the verse means that a Saṭṭaka is similar to Nāṭikā with this difference that it is without Viṣkambhaka and Praveśaka and that it is written in one language only and not in both Pkt and Skt as in case of the Nāṭikā. Here one language means Pkt in general.[47]

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45. See the following Sūs. with the comm. in PS: I, 50; III, 77; V, 118; VI, 4; VI, 48; VII, 61.

46. See KM Intro, p. XI. The verse runs thus :–
विष्कम्भकप्रवेशकरहितो यस्त्वेकभाषया भवति ।
अप्राकृतसंस्कृतया स सट्टको नाटिकाप्रतिमः ॥

47. Cf. the above verse with the following :–
सट्टकं प्राकृताशेषपाठ्यं स्यादप्रवेशकम् ।

Even if we accept the interpretation of Dr. GHOSH there is no reason why M forming the principal Pkt should not be used in a Saṭṭaka. As a matter of fact there was no such restriction against the use of M, for the Saṭṭaka named *Vilāsavatī* by Mk stands clear testimony to it. He cites portions of metrical stanzas from the above work while illustrating the exceptional cases of dative use in M instead of genitive.[48]

Dr GHOSH has unnecessarily assumed influence of Ap. on the Mss. while there is clear evidence of the use of M even in his best Mss. as in case of *pisuṇei*, *kai* and others. Rājaśekhara being *savvabhāsā-caduro* was fully aware of the dialectic variations between Ś and M and in fact he has used both these dialects in his play. But as it seems, he was not so particular about the correct use of them on the line of grammatical rules. The loss of intervocalic consonants as seen in the above examples is surely a M feature and not the influence of Ap.[49]

Dr GHOSH has also assumed the language of the *Setubandha* to be Ś. His assumption is based on a singular phonetic feature found in it, viz. -*kṣ* > *kh*, > *kkh* which occurs in the work in " overwhelming number of

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न च विष्कम्भकोऽप्यत्र प्रचुरश्चाद्भुतो रसः ।
अङ्का जवनिकाख्याः स्युः स्यादन्यन्नाटिकासमम् ॥ SD VI. 276-77

To this may be compared the definition of Saṭṭaka by Rājaśekhara himself :

सो सट्टओ त्ति भण्णइ दूरं जो णाडिआए अणुहरइ ।
किं पुण पवेसविक्खंभकाइं केवलं ण दीसंति ॥

48. See PS V, 131.

49. Dr. GHOSH omits one important verse which is clearly in M. See फरुसा सक्कअबंधो etc. in KONOW's edition, KM. 1. 7.

cases as compared with *kṣ* > *ch*, which is a M feature.[50] This singular feature cannot decide the issue, and what is more curious to note is that the Pkt grammarians allow both *kṣ* > *kh*, > *kkh* and *kṣ* > *ch*, > *cch* in M. This can be verified even by the present grammar. The rules relating to this are as follows:

ष्कस्कक्षां खः	III, 37
छः क्षुरादिषु	III, 40
क्ष्मस्य च स्यात्	III, 41
क्ष्मादेर्वा	III, 42

With the above rules may be compared the following rules of Vr:

ष्कस्कक्षां खः	III, 29
अक्ष्यादिषु छः	III, 30
क्षमावृक्षक्षणेषु वा	III, 31

So Dr. GHOSH's scepticism about the value of Daṇḍin's testimony relating to the language of the *Setubandha* is questionable.

Whatever might have been the original position of Pkt[51] this much is certain that, three distinct phases of it, namely M, Ś and Mg early rose to literary emi-

50. See KM ed. by Dr. GHOSH, p. LXXV. He remarks on the same page– "………for it is always the case that a dominating literary language or dialect takes loan-words from another language or dialect, does so very sparingly. Hence one must be very sceptical either about the value of Daṇḍin's testimony about the language of the *Setubanndha* or the theory of dialectic division based on the development of *kṣ*."

Again Dr. GHOSH's assumption that kṣ> ch>chh is exclusively an M feature. But He while treating of his Prākṛta which corresponds to M thinks the reverse—

क्षः खः क्वचित्तु छझौ, II. 3.

51. JACOBI with the help of the Pkt verses cited in NŚ suggests the existence of a poetic Pkt other than M of the drama before the rise of M to repute. *Bhavisattakaha*, pp. 84ff.

nence, and it is difficult to establish a chronological order among them. The late appearance of M as the medium of lyrical songs in drama compared to the early appearance of Ś and Mg in the same does not give sufficient ground to the non-existence of M in earlier times. Its retention of Vedic forms rather suggests its existence in remote antiquity in some form or other.

32. Mk treats M as the Pkt par excellence and as such the standard Pkt useful in determining the peculiarities of other Pkts (*sarvabhāṣopayogitvāt*). His system of grammar derives M from Skt, Ś from M and Skt both and Mg from Ś. We have discussed at some length his treatment of Āvantī which he considers to have been derived from the admixture of M and Ś. His treatment of Prācyā as the language of humorous characters such as Vidūṣaka etc. in a drama is too incomplete to give us a clear idea about the dialect. He grammatically derives it from Ś and records some peculiarities such as *okkhamāṇo* in the sense of future, *murukkha* in place of *mūrkha*, *bhodi* in place of *bhavati*, *vaknu* and *vaṅkubha* in place of *vakra*, *hī hī bho* and *hīmāṇahe* to express joy and wonder respectively and so on. These and a few more which are the only peculiarities and are purely lexicographical in nature have been given by Mk. The treatment by Pu and Rt hardly helps us in understanding the dialect better. Therefore Prācyā, as it appears, has practically no distinct dialectic variation from Ś, and it may be very well termed as Ś with an eastern colouring. In fact the dialect of Vidūṣaka is taken as Ś.[52]

52. KEITH observes : " Prācyā is assigned to Vidūṣaka, but in fact he speaks practically Ś, and therefore the term can only denote an eastern Ś dialect ". Skt. Dr. p. 336.

IV. The Five Vibhāṣās according to Mk.

33. Now coming to Vibhāṣā we find that after the first mention of the word in NŚ[53] with reference to it it is not noticeable until we come to Pu in the eleventh century. Thereafter though the word is mentioned and discussed by Rt, we do not find a clear and full discussion until we come to Mk. Thus among the Pkt grammarians of the Eastern School only Pu, Mk and Rt discuss it. Mk's approach to the subject indicates a clear vision regarding this term as his discussion embodies good many illustrations. As has been already stated, he quotes an unknown author whom he criticises in his introduction to the work. The first two verses of these quoted lines have a striking resemblance with two of the verses of NŚ with the only exception that M is recognised as a Bhāṣā in the former whereas there is no mention of the same in the latter. GRIERSON thinks the second verse to have been quoted from NŚ (see his *Pkt Vibhāṣās*), but Mk here actually quotes the lines from the unknown author whom he refutes, and moreover there is slight variation in the reading here.[54] Mk however, does not count the language of the foresters as the seventh Vibhāṣā, for he limits the

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53. The commentator Abhinavagupta distinguishes between Bhāṣā and Vibhāṣā as follows :-

संस्कृतापभ्रंशो भाषा, भाषापभ्रंशस्तु विभाषा.

bhāṣā is the corruption of Sanskrit, while *Vibhāṣā* of *bhāṣā*.

54. To this may also be compared the verse cited by Pṛ in his preface to the comm. on Mṛ. in which variation in reading such as *śabara* as against *sacara* and *sapta kīrtitāḥ* as against *nāṭake smṛtā* is seen. Here Pṛ interprets *vibhāṣāḥ* as various dialects (*vividhāḥ bhāṣāḥ*) and includes them under the general class of Ap. and says that there are four languages falling under the head of Ap. viz., Śākārī, Cāṇḍālī, Śābarī and Ḍhakkī (Ṭākkī ?).

number in the list to six and gives his own opinion by reducing the above six to five only. He excludes Auḍrī and Drāviḍī from the list and includes Ṭākkī in it, the reasons of which will be discussed later on. Thus the dialects coming under the group of Vibhāṣā according to him are the following five:— 1) Śākārī 2) Cāṇḍālī 3) Śābarī 4) Ābhīrī and 5) Ṭākkī.[55]

34. Mk derives Śākārī from Mg (PS, XIII. 1) and calls it the language of Śakāra in Skt drama. Pu calls it a *vibhāṣā-viśeṣa* of Mg whereby he appears to mean the former as a subdialect of the latter. Both Pu and Rt also assign the dialect to Śakāra in a play. A weak *y* before some palatal consonants as in case of *yciśaüli* is allowed by Mk in this dialect (XIII. 3): Pu has a parallel rule (PA. XIII. 15) allowing *y* before the letters of the *ca* group. Rt's illustrations show that he allows *y* only before words beginning with *e* (PK III. 3).[56] All of them agree in allowing loss, addition or change in the speech sounds in words and also occasional confusion in gender as well as in the application of declensional and conjugational endings. The use of anaptyc vowel is also a feature of the dialect. They also agree in allowing frequent use of pleonastic affix *ka* in words and occasional loss of the declensional and inflexional endings. They even allow the vowel

55. See Intro. 6; Rt however enumerates nine Vibhāṣās: 1) Śākārikī, 2) Cāṇḍālikā, 3) Śābarī, 4) Ābhīrikā, 5) Drāviḍikā, 6) Autkali or Auḍrī, 7) Vānaukasī, 8) Māndurikā and 9) Ṭākkī. From among these, Pu takes into consideration only four: 1) Śākārī, 2) Cāṇḍālī, 3) Śābarī and 4) Ṭākkī.

56. This feature is also noticeable in Mg, Vrācaḍa Ap, and Saurasena Paiś. See also "The Pronunciation of Pkt Palatals", JRAS, 1913, pp. 391–96.

which is long by position before a conjunct consonant to be short in metrical compositions. All the examples cited by Mk except in two cases which occur in Mṛ come from one or more Skt dramas in which Śakāra is a character. We have only two widely known plays bearing the character Śakāra, namely, *Cārudatta* and *Mṛcchakaṭika*, the former being unfortunately either incomplete or having its later portion lost, whereas the latter only a development of the former. The examples of Mk and Rt, however, presuppose a number of Skt plays in which Śakāra was a character and spoke Śākārī. The peculiarities of his speech as given by Mk exactly tally with those given by Pu[57] and Rt.

Even though Śākārī is assigned to Śakāra, a particular character in a play, its status of being a spoken dialect once upon a time should not be lost sight of. In my opinion the nucleus of each and every Vibhāṣā was a spoken dialect of a particular group of people in a particular area some time or other. It was later on given a literary status by being carried to plays by dramatists with the speech of particular characters. We shall have further discussion on this point. Śākārī was evidently a form of Mg and as such a subdialect of the latter. In fact Pu's authority substantiates it. It may have acquired its name originally for being spoken by a class of people called Śakas who were the foreign invaders to this land.[58] Similarly, the character Śakāra being the brother of the unmarried wife of the king[59]

57. Pṛ cites a verse characterising the speech of Śakāra which bears close resemblance to that given by Pu.

58. For the meaning of Śaka, see MONIER WILLIAMS' Skt. Eng. Dic., p. 1045.

59. See PS XIII. 1; also cf. SD III. 44.

suggests that the unmarried wife probably belonged to the Śakas and was admitted as a concubine to the kings harem. The Śakas, though an invading race, were first looked upon as *kṣatriyas* but were later on reduced to a degraded condition and lived a life comparable to Śūdras in Hindu society–a fact attested by Manu himself.[60] This is also indicated by the very definition of Śakāra who is said to have belonged to a low lineage (*duṣkulīnaḥ syāt*). Thus their language too, must have acquired a lower status as the absurd and meaningless speech of Śakāra in the drama indicates. It is also possible that Śākārī, which was originally the dialect of Śakas later on spread to a considerable part and instead of being confined to Śakas alone was the language of some other clans of lower status in the society.[61]

35 Both Mk and Rt derive Cāṇḍālī from Mg and Ś while Pu calls it a corrupt form of Mg (*māgadhīvikṛtiḥ*). The three authorities almost agree with one another in laying down the characteristic features of this dialect. Both Mk and Rt sanction *o* for *a* stems[62] in vocative sing. as a mark of respect. Pu has nothing of the kind. He allows both *o* and *e* in nom. sing. Mk

60. Describing the races who were reduced to the state of Śūdras in spite of being Kṣatriyas previously, Manu writes :–

पौण्ड्रकाश्चौड्रद्रविडाः काम्बोजा यवनाः शकाः ।
पारदाः पह्लवाश्चीनाः किराता दरदाः खशाः ॥

MS. X. 44

61. Bh assigns Śākārī even to Śabaras in addition to Śakas and such other characters (XVII. 53). In SD we get a variant reading *śakārāṇāṁ* in place of *śabarāṇām* of NŚ in addition to Śakas who should speek Śābarī but not Śākārī as in NŚ.

62. Dr. M. M. Ghosh writes that Mk has *ā* in showing respect which is not actually the case. See PK, p. 135 note.

quotes an unknown authority who allows *o* only in nom. sing. (XIV. 3). The three grammarians agree in declaring this dialect as abounding in colloquial words (*grāmyaśabdārthapārthavam*). The rules as laid down by them rightly conform to the speech of Cāṇḍālas in Mṛ. Mk does not inform us as to who should speak this dialect. Evidently he means that it is a speech of Cāṇḍālas as the examples cited by him, all of which are from unknown source, indicate. From NŚ and SD we learn that it is a dialect of Pukkasas (= Pulkasas) and such other characters[63] who belonging to a despised tribe are almost identical with Cāṇḍālas.

Cāṇḍālī was evidently a spoken dialect of a group of people who lived in a degenerated society. As Mk rightly defines, it was a mixture dialect having acquird both Ś and Mg features in it. However though the Ś features are obvious from the nom., abl. and gen. endings, it is pre-eminently a dialect of Mg domination. Cāṇḍālī being primarily a caste dialect must have originally derived its features from Mg as the use of *l*, *ś* and *y* before palatal testify to. As these low tribes mixed with the people speaking a cultured dialect, that is Ś, some features of this are noticeable in their dialect.[64]

36. The next Vibhāṣā discussed by the three grammarians is Śābarī. Mk derives it from Cāṇḍālī and says that it also at times oweş its origin to Ś, Mg and Śākārī. Pu calls it a dialec tof Māgadhī *(Māgadhī-viśeṣaḥ)* while Rt derives it direotely from Mg. Its distinctive fea-

63. The variant Pāñcāli in NŚ XVII. 53 is evidently wrong.

64. Bhāsa employs pure Mg in the speech of Cāṇḍālīs in his play *Bālacarita*. This indicates that in ancient times Cāṇḍālas spoke Mg which later on acquired some peculiarities with the result that the so-called Cāṇḍālī came to be known as the language of Cāṇḍālas.

tures are summed by Mk in five or six rules which mostly disagree with the rules laid down by the other two grammarians. According to Pu and Mk it has both *e* and *i* in nom. sing of the stem ending in *a*. Mk differs from Rt in allowing *ā* to the vocative termination of *a*–stem when respect is intended.[65] Rt's view in this respect is just the reverse. Pu allows *ka* while showing disrespect. He gives *haṃ* besides *hake* of Mk for *aham*, while Rt allows both *ahaṃ* and *hagā* for the same. Mk agrees with Rt in giving *i* and *hiṃ* as the termination of the loc. sing. while Pu has nothing corresponding to it. Another peculiarity of Śābarī singularly found with Mk is *keaka* which is optionally allowed for *keraka*. Mk agrees with Pu who says that this dialect abounds in Deśī words (*prāyo deśītaḥ*).

As in case of Cāṇḍālī here too Mk does not inform us as to who should speak this dialect evidently indicating thereby that it is to be assigned to Śabaras (hunters) and such other characters. Rt following Bh. tells us that it is to be used by charcoal burners, hunters and those who make their living by boats and wood-cutting (II. 3. 1). Śābarī would, however, appear mostly a dialect of Mg as Pu and Rt have rightly observed. As we have seen in case of Cāṇḍālī here too Mg having undergone changes through a particular group of people who were mostly hunters and forest dwellers assumed the shape of a dialect which was later known as Śābarī. But unlike Cāṇḍālī this dialect had wider range of use among backward tribes of Eastern India, as we shall see now in discussing Aṇḍrī Vibhāṣā.

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65. In PS XII. 23 Mg has *ā* instead of *a* to show disrespect thus contrary to what has been said by Mk with regard to Śābarī.

37. Mk excludes Auḍrī from the list of Vibhāṣās on the ground that its peculiarities are to be found in Śābarī itself which in turn imitates the language of the Oḍra country. In this connection we may draw attention to the fact that Śabara is even now spoken by some hill tribes in South Orissa.[66] The great Jagannātha cult of Orissa is known to have partly owed its origin to the ancient Śabara civilization that was prevalent in the country once upon a time.[67]

Thus the so-called Śābarī which must have been spoken by Śabaras of ancient Orissa included in it the so-called Auḍrī or Oḍrajā of NŚ and in all probability was the earlist phase of the modern Oriya language. No other grammarian except Mk illustrates Auḍrī.[68] He defines it as the dialect which comes off by adding local words of the Oḍra country and of Ś etc. to Śābarī alone. He illustrates it (see XV. 9) by citing a Dohā which must have come from an unknown dramatic work:

देव जसोआणंदण कर मइ करुणालेश ।
एत्तिके जमउ अच्छउ इ पिट्टइ सव्वकिलेश ॥

' O Lord, son of Yaśodā, have a little pity on me. May (my) birth be this much, for all kinds of pains afflict me '.[69]

Here the words including *kara* in the first line are in pure Ś though devoid of endings, so also *savvakileśa*

66. For Muṇḍā langs. see LSI Vol, IV, pp. 79ff. For Śabara p. 217.

67. See the legend of King Indradyumna in connection with Jagannātha cult in *Skanda Purāṇa*, Utkala-khaṇḍa.

68. Even NŚ in which the earliest mention of this dialect is found, is silent about it.

69. For its variants and interpretation of GRIERSON see footnote under XV, 9 of the text.

in the second line. The retention of original *ś* without change in *leśa* and *kileśa* may be attributed to the characteristic feature of Auḍrī or may be a scribal error.[70] Being a direct borrowing from Ap or Ś *kara* is a pure Oriya word which is even now used in the second person sing. imperative. The words *ettike* and *piṭṭai* correspond to modern *etiki* and *piṭai* in Oriya. The former is traceable to MIA *ettika* and is a so-called Deśī word; so also *piṭṭai*.[71] The word *jamaü* perhaps corresponds to *janma* with *u* suffixed to it which may have been due to Ap influence. The word *acchaü* corresponds to *astu* according to Pkt grammarians.[72] The other doubtful word coming after this is *i* which seems to be an indeclinable meant for purpose of supplying metrical deficiency and is traceable to Skt *hi*. This may also indicate emphasis or certainty.[73] The elision of case-ending in case of the last two words of the first and second lines may be due to the characteristic feature of Śābarī (Mk, XV. 8). The first line of this verse is a very interesting composition and with a slight phonetic change can be made modern Oriya as *deva jaśodānandana kara mai (more) karuṇāleśa*. Thus the definition of

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70. Though modern Oriya orthogrephy retains the three sibilants, the only sibilant used in spoken Oriya is the dental one. Dr. CHATTERJI holds that literary Oriya is more Sanskrit-ridden than Bengali (ODBL p. 107). This view rightly applies to the poems of medieval period. " Even in ancient Oriya inscriptions a respectable number of words come under the *tatsama* category ; only a few come under the *Desī* category " (EOLS p. 83).

71. See CGMI pp. 117 and 127. The word *piṭṭai* is sometimes taken to be equivalent to Skt *tāḍayati*. See also *piṭṭia* in Mṛ. X.

72. See TURNER's article, BSOS, VIII, p. 795, also ODBL, p. 895 and 1035.

73. See Dr. TRIPATHI's observation in EOLS, p. 202.

Mk finds full play in this example. Even though his account of Śābarī as well as of Auḍrī is too incomplete to give us a clear idea of the dialects concerned, his approach to the subject deserves ample admiration since nowhere else do we have such information especially about Auḍrī. His work is important from the grammatical as well as from the historical point of view. The example cited by him about Auḍrī points to a very remote period at least to the 10th century A. D., when the Oriya language was not free from Prākritisms and Apabhraṃśa influence, a clear testimony to which is borne out by the example itself.[74] Unfortunately no dramatic wark has as yet come to light which has used this dialect. No doubt this dialect relates to Orissa and I am afraid, if a character belonging to Orissa was assigned this dialect.[75]

38. About Ābhīrī Mk's account is far from satisfactory. All that he says is that the said Vibhāṣā is exactly like Śābarī with this exception that the former[76] has *ia* and *ua* for *ktvā* and with this much peculiarity it is not so much deviated from Śābarī.[77] Pu knows no Ābhīrī. Rt supplies us with some more information about this dialect. He says that in the word *Kīcaka*

74. Rt while distinguishing Ap from Vibhāṣā says that although the dialects such as Śakāraka, Auḍra, Drāviḍa etc. partake of the nature of Ap., if they are employed in stage plays and such other works they are not to be considered as such, PK II. 3. 31.

75. Kṛṣṇa Miśra puts Mg on the lips of the letter-bearer who belongs to Orissa. See *Prabodhacandrodaya*, II. This work is the earliest extant record of presenting a character belonging to Orissa.

76. Dr. M. M. GHOSH translates here as the 'latter' which is faulty. See PK, p. 138.

77. Mss and B read *nā(as in G)tyapabhraṁśah* which is not clear. For further elucidation see footnote under XV. 10.

the final *ka* becomes *o* and that the *ca* in the middle of the word is elided. Then he cites an example from an unknown dramatic work :–

एएहि ले कीअअ कीअअ मं पेश्ख त्ति भीमेण हओ क्खु कीओ । II. 3. 24

'Kīcaka was slain by Bhīma (disguised as Draupadī who cried): come Kīcaka, Kīcaka, look at me'.

According to him the initial *a* of *araṇya* is not elided in this dialect and *l* is sometimes substituted for *ḍ* and *r*. Then the most important peculiarity of this dialect given by him is that the nom. sing. of *a* bases always ends in *o* (unlike *e* or *i* in Mg.). This must be viewed as a significant departure from the group of dialects owing their origin to Mg.[78] As for other information regarding this dialect we learn that the words *bhaṭṭārakaḥ*, *yathā* and *tathā* become *bhaṭṭo*, *jidha* and *tidha* respectively. Also the vocative sing. of *a*-stems generally ends in *ā* in this dialect[79]. As the first verse of Rt indicates, the author had consulted some earlier authorities in this respect. Unfortunately we have no such information regarding the dialect from sources other than Mk and Rt. Both of them do not inform us as to who should speak this in a play. According to Bh. either Ābhīrī or Śābarī is to be assigned to herdsmen who live on cows, horses, goats, sheep or camels (XVII. 55). Viśvanātha tells almost the same thing with a little difference.[80] Bh's theory of using Ābhīrī

78. Śābari too has both *e* and *i* in nom. sing. as in Mg (Mk XV. 3).

79. In Mg ā in voc. is derogatory while in Śābarī it is honorific. This has been pointed out earlier.

80. *ābhīreṣu tathābhīrī*– SD VI. 168. Here the author does not consider Ābhīrī to be used alternatively with Śābari and limits the dialect to cowherds alone.

alternatively with Śābarī would, however, confirm the view of Mk who draws a little demarcation between the two dialects. It would have been all the more better on his part to include Ābhīrī under Śābarī as he has done in case of Auḍrī. Of course the account of Rt regarding Ābhīrī compells us to admit a separate existence of this dialect But Mk, on the other hand, having given an individual status to this has done very little to convince the reader.

In all probability Ābhīras, though originally an invading race, were a mixed tribe; and the language they used was Ābhīrī which was akin to Śābarī and a subdialect of Mg. Their language was chosen by dramatists as a suitable idiom of herdsmen who were the characters of certain plays.[81] The example given by Rt regarding this dialect probably refers to a drama in which cowherds talk of the murder of Kīcaka by Bhīma. These cowherds must have served under the king Virāṭa, who we know, possessed a large number of cows and under whom the five Pāṇḍavas took shelter incognito in the thirteenth year of their exile (vide Virāṭaparva of *Mahābhārata*).

39. The last but not the least is the Ṭākkī Vibhāṣā which according to both Pu and Mk is the language of the Ṭakka country. Again both Mk and Rt tell us that this is used in a play by gamblers, knaves

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81. For the meaning of Ābhīra see Monier Williams Skt. Eng. Dic. p. 145; also MS X. 15. Ābhīri is again identified with Ap, see Intro. to *Bhavisattakaha*- H. Jacobi, pp. 53-81. Namisādhu remarks about Ābhiri as follows :

तथा प्राकृतमेवापभ्रंशः । स चान्यैरुपनागराभीरग्राम्यत्वभेदेन त्रिधोक्तस्तन्निरासार्थमुक्तम् ।
Also आभीरभाषापभ्रंशस्था क्वचिन्मागध्यामपि दृश्यते ।

and merchants.[82] All the three authorities agree in defining it as the mixture of Skt and Ś. The most significant information supplied by both of them is that Ṭākkī is the same as Drāviḍī. Mk further tells us that Ṭākkī is liked very much especially by the Drāviḍas (XVI. 2). Rt however, recognises another variety of Ṭākkī which is infected by Drāviḍa, but all the same has no special characteristics (II. 3. 37). Now the identification of Ṭākkī with Drāviḍī amounts to the fact that Ṭākkī besides being the language of Ṭakka country was carried to South India probably through the travellers and merchants where it had gained much popularity on account of its mostly Sanskritised vocabulary[83] Another fact which accounts for this but not noticed by GRIERSON seems to be its Apabhraṃśa-like nature. In fact as Pu and Mk inform us, according to Hariścandra, Ṭākkī is to be taken as an Apabhraṃśa but not as a Vibhāṣā. Herein lies another clue towards understanding why this is especially liked by Drāviḍas or the people of South India. Now in Ṭākkī we mostly get *u* termination in nom. sing. which again is similar to the characteristic of South Indian languages.[84] The pre-

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82. Mk quotes a verse from some unknown source (XVI. 1) in this connection.

83. See *Ap according to Mk and Ḍhakkī Pkt*, JRAS, 1913, pp. 875 ff, also *The Pkt vibhāṣās*, JRAS. 1918, pp. 489 ff.

84. For *u* termination in South Indian languages see *Comp. Gr. of Dravidian langs*, CALDWELL. Cf. a Telugu stanza which is purely Sanskritic and has endings *du* and *mu* comparable to *u* of Ṭakki –

अटसनिकाश्रन भूमिसुरडु मम्बरचुम्बिशिरस्सरिपटलमुदमुंदुडुंडव भङ्कलापिकलाप-जालमु.

I am thankful to my former colleague Mr J. J. MOHAN RAO, now Reader in Political Science who pointed out this stanza to me.

ponderance of the vowel *u* together with predominance of Skt on this dialect made it distinct from other Vibhāṣās and made it popular among the South Indians.

As will be seen from the foregoing discussion, we have a clear-cut division of Vibhāṣās falling under two categories. The first category constitutes dialects which are degradations of Mg to a greater degree while the second consists of Ṭākkī alone which is a degradation of Skt and Ś with Ap domination. We shall see further on that Ṭākkī was a kind of Ap dialect or was almost akin to Ap.

V Vibhāṣā as a Division of Prākrit and its Difference from Apabhraṃśa.

40. The meaning of the word Vibhāṣā has been a much disputed point among scholars.[85] GRIERSON in his article, I to IV *The Prakrit Vibhāṣās* has discussed the implication of this word from various aspects. He based his article mostly on PS and Rt's PK. Pu's work was not avilable to him by then. Now since we have excellent editions of both Pu's and Rt's grammars with us, we can enlighten further on Vibhāṣā. GRIERSON's observations can be resolved into following points :–

(i) Vibhāṣā is a form of Pkt in which the rules of the standard or of some other dielect are applied or not at option.

(ii) Vibhāṣā may mean a base language (*vi-bhāṣā*)

(iii) It may also mean a minor *bhāṣā* (*vi-bhāṣā*).

(iv) Vibhāṣā is a corruption either downgrade or upgrade of one or more standard Pkt dialects, which is

85. Dr. G. V. TAGARE means an uncultured dialect by the term Vibhāṣā used in NŚ XVII 48 and identifies it with Ap. See HGA, p. 7.

used only in stage plays, and is there allotted to special characters whatever locality they may belong to.

It will be seen that Pu regards Vibhāṣā as sub-dialect or as deviations of certain standard dialect.[86] Except in the case of Śākārī he does not inform us as to which Vibhāṣā should be spoken by whom in stage plays. This is significant in as much as it indicates that Vibhāṣās were not merely confined to particular characters in a play, but they were once in vogue as regional dialects. In fact as the names indicate and as we have seen in case of Śākārī, Śābarī, Cāṇḍālī, Ābhīrī and Ṭākkī, they refer to dialects of particular groups of people in particular areas. So is the case of *bhāṣā* such as M, Ś, Prācyā, Āvantī and Mg.[87] As we have seen under this latter group the *bhāṣās* except M (which is specified for lyrical poems as well as for songs in a play) have been treated by Mk as being assigned to particular characters in stage play. From this we can safely conclude that not only Vibhāṣās but also Bhāṣās are to be taken as charcter dialects. But for that their currency in the society at a particular stage should not be lost sight of. The dialects of *bhāṣā* group once spoken were stereotyped by Pkt grammarians with the result that what we understand by M, Ś, Mg etc. is no more than those represented in Pkt literature and in the Pkt portion of the Skt dramas. Similar was the fact of the dialects coming under the Vibhāṣā group. That originally they represented regional dialects is borne

86. Observe the following Sūs. of Pu regarding the so-called Vibhāṣās XIII 1, XV 1, XVI. 1. and XX. 1.

87. The portion *nāṭake smṛtā* or *nāṭakāśrayā* should be taken collectively to apply to both *bhāṣā* and *vibhāṣā* as enumerted by Bh, to be used in a stage play.

out by the term Vibhāṣā which stood side by side as subdialects in corrupt form as the interpretation would justify. So if we understand by M, Ś, Mg etc. of dramas certain Pkt dialects as once actually spoken in the society, there is no point in confining Vibhāṣās to stage play alone.[88]

41. Now the question arises, how far Vibhāṣā differs from Ap. In GRIERSON's words "the boundery between the two is fluctuating" as is evident from the view of Hariśdandra who treats Ṭākkī as an Ap but not a Vibhāṣā. Mk further adds that Hariścandra would justify his cause by taking Ap too as a character dialect along with the so-called Vibhāṣās.[89] Rt expressly declares that though Śākārī, Auḍrī, Drāviḍī etc. attain the nature of Ap, they are not to be taken as such when they are used in stage plays.[90] Hariścandra's authority on Ṭākkī, however, signifies that Vibhāṣā or Apabhraṃśa, whatever be it called, Ṭākkī in its essence was the language of Ṭakka country. A close observation of its peculiarities as given by Pu, Mk and Rt would show that it is akin to Ap which abounds in *u*. As will be observed from Mk's treatment Ap had its origin in Western India though later on it spread to

88. In fact Pu understands Vibhāṣā in the same sense as he understands Bhāṣā and identifies the same with ordinary Pkt; cf. *Hariścandras tv imām ṭakkabhāṣām apabhramśam icchati na prākṛtam*- PA XVI. 10.

89. See PS XVI. 2, cf. Pu XVI. 10.

90. The verse runs thus :-

शकारकौड्रद्राविडादिवाचोऽपभ्रंशतां यद्यपि संश्रयन्ति ।
स्याश्चाटकादौ यदि संप्रयोगो नैता अपभ्रंशतया तथेष्टाः ॥

With this compare the remarks of Pṛ who treats Śākari as an Ap :-

अपभ्रंशपाठकेषु शाकारीभाषापाठको राष्ट्रियः । Intro. Mṛ.

most parts of the country.[91] Ṭakka was situated in Western India. So Ṭākkī was essentially an Ap which later on must have been taken as a character dialect owing perhaps to its spread through the agency of gamblers, merchants and baser people (cf. Mk XVI. 1). Thus Ṭākkī should be viewed as distinct from other Vibhāṣās, for they have the influence of Ap on them whereas Ṭākkī is almost identical with Ap. This point will be further elucidated while dealing with Ṭakka as a division of Ap.

VI Three Main Varieties of Apabhraṃśa.

42. Now coming to Ap we see that Mk recognises three principal kinds of the same. He treats them in Pādas XVII and XVIII of his grammar; they are Nāgara, Vrācaḍa and Upanāgara. The unnamed author whom he quotes in the introduction to his work mentions 27 kinds of Ap. Mk accepts only three of them as noted above and rejects the rest on account of their slight difference (*sūkṣmabhedatvāt*, see Intro. 7). He includes the rest, as will be seen later on, under these three principal kinds of Ap. Of these three again he gives first place to Nāgara which he discusses in detail. He derives Vrācaḍa from Nāgara and specifies some of its peculiarities. Then he disposes of Upanāgara by defining it as the mixture of the said two. He then proceeds to note their peculiarities in brief but these are of so minor importance that they do not deserve recognition of their independent status.

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91. Bh recognises such a dialect even though he does not mention the name of Ap while classifying different kinds of Pkt and localises it round about Himavat, Sindhu and Sauvira –

हिमवत्सिन्धुसौवीरान्ये च देशाः समाश्रिताः ।
उकारबहुलां तज्ज्ञास्तेषु भाषां प्रयोजयेत् ॥ NŚ, XVII. 60.

Among the other grammarians of Eastern School Pu, Kī and Rt discuss the above three varieties in their grammars. Vr knows no Ap dialect. Kī names Vrācaḍa as Vrācaṭa and what he says about the Nāgara and Upanāgara varieties of Ap is not clear (V. 71). He probably means that Nāgara is to be employed in dramatic works like Rāsaka[92] while Upanāgara which is a mixture of Pkt and Nāgara (*Prākṛtamiśraḥ*) in the songs (*gāthādau*). He treats the Ap, however, in a general way like Hc and his followers.[93] Caṇḍa's treatment of Ap is too insufficient to give us a correct picture of this dialect (See CD III. 37).

43. GRIERSON has rightly pointed out that Mk's treatment of Ap closely resembles much of Hc's. Hc's Ap is based solely on Ś pkt as is evident from his sū:- *Śaurasenīvat* (IV. 6) which is comparable to a similar treatment of Mk regarding Nāgara which is regarded as the standard Ap dialect, viz., नागरं तु महाराष्ट्रीशौरसेन्योः प्रतिष्ठितम् (XVII. 1).

The chapter dealing with Nāgara in Mk's work is divided into three sections. First section deals with *saṃkīrṇa-vidhi* (miscellaneous), the second *subvidhi* (declension) and the last *tiṅvidhi* (conjugation). The following are some of the important features of Nāgara in respect of the sections as mentioned against each.

Saṁkīrṇavidhi :- *k*, *kh*, *t* and *th* become optionally *g*, *gh*, *d* and *dh* respectively. The letter *y* becomes *r* in words like *vyāsa*, lengthening and shortening of

92 For the difinition of Rāsaka see SD VI, 288-290.

93. Even though Hc treats Ap as a uniform language, his certain rules indicate that he is dealing with several dialects coming under Ap class. (Grammatik 28)

vowels, elision of declensional terminations, and irregularity of gender and endings are admissible especially for the sake of metrical advantage. Pleonastic affix-*ḍā* in masculine and neuter genders, -*ḍī* in feminine only and -*ḍu* in all genders are allowed.

Sub-vidhi :- In the nom. and acc. sings generally the suffix *u* is added and sometimes the addition of *ho* and *ī* in case of pleonastic *ka* are also seen. In nom. mas. sing. the said *u* is replaced by *o* ; *ho* is the suffix in nom. pl. ; *e* is the suffix of the inst. sing. and *ena* if words end in *i* or *u*. Instr. pl. and loc. pl. have *hiṃ* as their suffix but *ehiṃ* in case of words ending in *i* and *u* in inst. pl. only. The suffix of abl. sing. is *he* and *ho* and those of abl. pl. are *haṃ* and *huṃ*. Loc. sing. ends in *e* and gen. sing. in *āho*, *āha*, *āsu*, *āhaṃ* and *āhuṃ*. The nom. and acc. sings. of *tad* and *adas* have *eho* and *ehu* while the nom. sing. of *etad* is either *je*, *se* or *esa*. *Yuṣmad* becomes *tuhaṃ* in nom. sing. and *tumhe* in nom. pl. ; the word *asmad* becomes *hamu* or *amhe* in nom. pl.

Tiṅ-vidhi :- Only *parasmaipada* is allowed in Ap. First person pl. becomes *huṃ*. The verbs *kṛ*, *vad*, *grah* become *kar*, *bolla*, *guṇha* respectively.

Mk as well as Rt derive *Vrācaḍa* from Nāgara and call it the dialect of Sindhu region. Mk gives the following peculiarities of Vrācaḍa :-

ṣ and *s* become *ś* ; *y* is prefixed to *c* and *j*. The original *ṛ* and *r* are retained in words excepting *bhṛtya* and other words specified. Initial *t*, *d* become *ṭ*, *ḍ* respectively.

khaḍga >*khaṇḍu* and *bhū* >*bho* provided *pra* and the like are not prefixed to it. *Vṛṣ* and *brū* become *vah* and *bro* respectively. As would appear from above,

Vrācaḍa resembles Māgadhī dialect in many respects. It can better be called as a form of Māgadhī Ap.

44. As for Upanāgara, Mk as well as Pu call it the result of the admixture of Nāgara and Vrācaḍa. While Rt's definition regarding Nāgara is in agreement with that of Mk, his definition of Upanāgara is somewhat different. He seems to derivs Upanāgara solely from Skt and says that there is said to be very close affinity between the two languages.[94]

In respect of Nāgara Ap., Mk draws most of his examples from *Prākṛtapiṅgala* and a few more from unknown sources. His citation with regard to Upanāgara Ap., even of unknown source, is very interesting. According to my reconstuction the said citation runs thus :-

वरिशइ मेह छन्न करिअ दूरशद्दावट्ट ।

दूरे शामी अमिअगुण एरिशमीश पअट्ट ॥

" The cloud covering (the sky) and rumbling afar repe\4tedly is raining. (My) husband (endowed) with virtues beyond measure is far away : such indeed is the will of God. "

The retention of palatal ś in the above passage may be attributed to the peculiarities of Vrācaḍa, while the elision of inflectional endings in words like *meha*, *channa*, *avaṭṭa*, *guṇa*, *paaṭṭa* and the loc. *e* in *dūre* may be attributed to those of Nāgara Ap. Thus Mk's definition about Upanāgara is justified. Moreover, if the interpretation of the passage be correct the *saṃdhi* between *eriśaṃ* and *īśa* is here significant and the lang-

94. उपनागरमत्र संस्कृतादुभयोरानुरनन्तरोक्तवः, PK. III. 2. 5.

usage in general has got much affinity with Skt.[95] In that case Rt's definition about Uprnāgara as owing its origin to Skt on account of bearing close resemblance is justified.

45. After disposing of Upanāgara in the way mentioned above, Mk proceeds to deal with the rest of the so-called Ap dialects which, according to him, do not deserve independent recognition and, which, therefore, he includes under the main varieties of Ap. He refutes the contention of his opponent by the latter's own words and substantiates his point of argument by saying that there is no justification in recognising them individually when we see that if we go on counting such dielects on the basis of slight difference then thousands of such speeches would crop up. Hence it is wise to know the other varieties, as he puts it, according to the usage in their respective regions.

The peculiarities of twentyone dialects out of the remaining twentyfour have been shown by Mk by way of quoting his opponent. They are 1. Ṭākka 2. Mālavī 3. Pāñcālī 4. Vaidarbhī 5. Lāṭī 6. Audrī 7. Kaikeyī 8. Gauḍī 9. Kauntalī 10. Pāṇḍyā 11. Saiṃhalī 12. Kāliṅgī 13. Prācyā 14. Ābhīrī 15. Kārṇāṭī 16. Madhyadeśīyā 17. Gaurjarī 18. Pāścātyā 19. Drāviḍī 20. Vaitālikī and 21. Kāñcī. This list along with the peculiarities shown of each dialect coming under it is almost identical with Rt's.[96] Pu also

95. Of course this type of *sandhi* is also allowed in Pkt. Cf. अग्गि व्व PS. IV. 23.

96. For a comparative study of the list of Aps of both Mk and Rt see *Ap acc. to Mk and Dhakkī Pkt*, by Grierson, op, cit. In this connection Pischel's remark that Mk understands some south Indian languages under the name of Ap has been refuted by Grierson.

gives a similar list along with the peculiarities, but his list is a smaller one. His list of Aps. other than the main three include :–

1. Pāñcāla 2. Vaidarbhī 3. Lāṭī 4. Oḍrī 5. Kaikeyī 6. Gauḍī 7. Ṭakka 8. Varvara 9. Kuntala 10. Pāṇḍyā 11. Siṅghala.

These three authors seem to have drawn this list from a common source as their accounts show striking similarity with one another. It is, however, clear from the above list that Apabhraṃśa having originated in a particular area which, as we shall see now, must have been the North West of India, sp.ead almost over all parts of India which indeed gave rise to NIA speeches.

46. It is curious to note that the above list of minor varieties of Apabhraṃśa as given by Mk includes Ṭakka, Auḍrī, Ābhīri and Drāviḍī which we come across as *vibhāṣās* in the previous chapters of his work. In Ch. XVI Mk considers Ṭākkī as a Vibhāṣā and not as an Ap and quotes the view of Hariścandra who considers this to be purely an Apbhraṃśa. It is interesting to know why of all dialects Ṭākkī was considered as a pure Apbhraṃśa and not as a Vibhāśā by Hariścandra. What then is the boundary line between Vibhāṣā and Apabhraṃśa. About Ṭākka Ap Mk quotes the view of his predecessor according to which this is to be ascertained from the mixture of Ṭakka dialect, Nāgara, Upanāgara etc., i. e., from the language of Ṭakka and from the three varieties of standard Apabhraṃśa : टाक्कं टक्कभाषानागरोपनागरादिभ्योऽवधारणीयम्. Here Ṭākka-bhāṣā corresponds to Ṭākkī Vibhāṣā which has already been discussed, for, in order to know its full implication we can compare the corresponding rule of Rt which runs thus :–

टाक्की पुरा निगदिता खलु या विभाषा
सा नागरादिभिरपि त्रिभिरन्विता चेत् ।
तामेव टक्कविषये निगदन्ति टाक्का-
पभ्रंशमत्र तदुदाहरणं गवेष्यम् ॥ Rt. III. 2. 6

Comparing the rules as quoted above regarding Ṭākka Ap we see that Ṭakka-bhāṣā of the former corresponds to Ṭākhī Vibhāṣā of the latter. That Vibhāṣā was somewhat a spoken dialect and was not merely confined to certain characters in a play is clear from this-a point which we have already discussed before. Now Ṭākkī Vibhāṣā, as we have seen, has close resemblance with standard Apabhraṃśa and to distinguish it from so-called Ṭākka Ap. probably signifies that Ṭākkī Vibhāṣā was confined to a limited region of Ṭakka whereas Ṭakka Ap carrying larger peculiarities in it was in vogue in considerable part of Northwest India including Ṭakka country. From Rājaśekhara we learn that even by his time people of Ṭakka, Maru (modern Marwar) and Bhādānaka were found of using language with an admixture of Ap.[97]

47. Now remain Auḍrī, Ābhīrī and Drāviḍī in the list, of which we have learnt something in Vibhāṣā section. Mk includes Auḍrī Vibhāṣā under Śābarī, and as we have seen, the Auḍrī Vibhāśā too had the influence of Ap in it. Now as regards Auḍrī Ap, Mk says that it abounds in *i* and *u* sounds (cf. Pu & Rt). The Auḍrī Vibhāṣā too seems to have such characteristics (cf. Mk's illustration). Relating to Ābhīrī Vibhāṣā Mk's rule is not clear,[98] and Rt informs that one of its

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97. सापभ्रंशप्रयोगाः सकलमरुभुवष्टक्कभादानकाश्च, KVM. p. 51.

98. Mk says that Ābhīrī has for its absolutives *ia* and *ua* is also applicable to Apabhraṃśa (?). cf. KI V, 74–76.

peculiarities was to use *bhaṭṭa* in place of *bhaṭṭāraka*. Now about the Ābhīrī Ap both of them inform us that it was full of the word *bhaṭṭa* (*bhaṭṭaka* acc. to Rt). The Drāviḍī Ap according to Mk differs only in the change of *r* (in the change of *l* acc. to Rt) in words. Pu takes no notice of such Ap or Vibhāṣā in his grammar. Further we have seen that both Mk and Rt equate Drāviḍī with Ṭākkī Vibhāṣā.

48. The above analysis is very interesting in giving us a significant clue to understand the boundary line between Vibhāṣā and the minor Ap dialects. We have seen while dealing with Vibhāṣā that the so-called Auḍrī and Ābhīrī Vibhāṣās were more or less variations of Māgadhī speech. Here in Ap section we gather that there were also Apabhraṃśa dialects of the same name which bore at the same time great affinity with the corresponding Vibhāṣās. Thus a particular Vibhāṣā though originally differing from its corresponding Apabhraṃśa must have been later on identified with it – a fact which is also attested by orthodox rhetoricians. Daṇḍin considers the dialect group of Ābhīra etc. as Apabhrṃśa and Lakṣmīdhara corroborates his view. Pṛthvīdhara includes Vibhāṣā of NŚ under the general class of Ap.[99] Even the speeches of Śakāra and other low characters of *Mṛcchakaṭika* have traces of Ap in them (see *Grammatik*, 24).

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99. Cf. i) आभीरादिगिरः काव्येष्वपभ्रंश इति स्मृताः– KD I. 36.

ii) अपभ्रंशस्तु भाषा स्यादाभीरादिगिरां चयः —LK, Intro. 31.

iii) Vide Pṛ's Comm. on Mṛ.; GRIERSON has not accounted for this appellation of Vibhāṣā and Ap made by Pṛ.

iv) For ascertaining the connecting link between Ābhīrī and Ap see Intro. to *Bhavisattakaha*, by H. JACOBI, pp 53–81. Also see Ābhīrī and Ap. by G. V. TAGARE, ABORI, XXIII. pp. 13–67.

Out of the three varieties of principal Apabhraṃśa Mk like Rt locates Vrācaḍa in Sindhu region. Pu and KĪ are silent about it. None of these authors locates the other two varieties of Ap. Attempt has scarcely been made in this line to know the location of these two types. Nor the exact meaning of Nāgara and Upanāgara has been ascertained. GRIERSON has tried to know the significance as well as the localities of these two Aps. He tries to find out a relationship among the Nāgara Ap, the Nāgara Brāhmaṇas and the Nāgarī script. He lays down two possibilities of the meaning of the word Nāgara ; either it may mean ' cultivated ' or the Ap spoken in the Nāgara country which he says, may refer to Gujarat. As for Upanāgara he assumes the locality near (*upa*) Gujarat, i.e. in eastern Rajputana and the southern Punjab.[100] Now let us see if we can throw some further light on the matter.

Though the word Apabhrṃśa in the sense of dialect came late (as late as 600 A. D.), its traits in Pkt go back to much earlier date.[101] We have seen how Bh. recognises the use of peculiarities akin to Ap in the language in certain parts of India, and he actually cites some passages exactly resembling Ap in NŚ. Kālidāsa's use of Ap in his *Vikramorvaśīyam* is well known.[101] Thus the origin of Ap may go back to a period as early as the time of Kālidāsa, if not earlier.

VIII The Nāgara Apabhraṃśa

49. We have historical evidence to show that India was ruled by a powerful dynasty called Nāga dynasty during the period from the second century to

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100. See Ap acc. to Mk and Dhakkī Pkt, op, cit.

101. See HGA, pp. 1-20.

the third century A. D. We are again told that the Nāga Government was a federation consisting of three monarchical Nāga families one of which was called Ṭākavaṃśa. This family with another named the Yadu vaṃśa had migrated from the Ṭakka deśa. The Nāga emperors are said to have defeated the foreign invaders like Kushans and Ābhīras. They were the pioneers of Hinduism and fostered republics through a considerable portion of North India and even extended their sway into the Central Provinces.[102]

As we have seen earlier Ṭākka was an Apbhraṃśa and Rājaśekhara says that the Ṭakkas and people of Maru used Ap idioms. To correspond to this statement we have now seen that the Nāga family had a Ṭakkavaṁśa, which means that the family came from Takka deśa. It will now be clear that they must have used Ap as their mother tongue and brought the same to the lands they occupied where it must have been patronised by them.

The word Nāgara in the sense of Ap dialect might perhaps be connected with the word Nāga and is a vernacular form denoting a derivative from that word. It has nothing to do with the word Nagara (city), though in modern times Nāgara has been a popular term to denote the sense of civilized, cultured, literary etc. by connecting it with the former. The word Nāgara owing primarily its origin to Nāga dynasty, as we assume it now in relation to Ap, and being a vernacular form originally was later on given a Skt colouring with the

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102. For an elaborate description of the Nāga empire and its achievements see India under the Nāga Dynasty by K. P. JAYASWAL, JBORS, 1933, pp. 1-61.

result that its original etymology was forgotten. The word also equally applies to Nāgara style, Nāgara Brāhmaṇas and above all the Nāgara script.[103]

The term Nāgara primarily relating to Nāga kings might have received a permanent and wide use afterwards on account of the latter's great popularity as patrons of the Hindu nation. Thus Nāgara came to be applied to the standard Apabhraṃśa speech that was imported to a large portion of India from the North West which in all probability was its original home. The Nāga kings had their origin in North West India, so too the standard Apabhraṃśa, i.e., Nāgara had its origin in the North West.

The information of Bh. regarding the use of the dialect akin to AP, points to the North Western region. So also Rājaśekhara in two of his verses locates the use of Ap. in North Western part of India.[104] The unmistakable points of contact between Gujarati and the Standard Apabhraṃśa lead to the same conclusion. Mk also informs us that both Ṭākka and Gaurjarī Apabhraṃśas were full of Sanskritised vocabulary-a fact which is borne out by the familiarity of Ap speakers with the Śaurasenī dialect consequent upon the spread of Nāga empire over the Mathurā, i.e., Śūrasena region.

Thus the standard Ap might have been designated as Nāgara during or just after the domination of Nāgas,

103. For similar use of *Karkoṭa Nāgara*, *vesara*, *gatthara* etc. all having *-ra* as their affix, see op. cit, p. 56.

104. सापभ्रंशप्रयोगाः सकलमरुभुवष्टक्कभादानकाश्च। ibid, p. 51.
सुराष्ट्रभवनाद्या ये पठन्त्यर्पितसौष्ठवम्। VII.
अपभ्रंशवदंशानि ते संस्कृतवचांस्यपि॥ KVM p. 33.

i. e., circa 300–400 A. D. The term Upanāgara most probably applies to that type of Ap which was a sort of subdialect to the standard Nāgara,[105] or it might mean the dialect which was spoken in the area near (*-upa*) that area round which Nāgara Ap was spoken.

50. Lastly, this may be mentioned that though Ap was viewed as a language of inferior quality, it received great recognition in later times, so much so that it spread almost in all parts of India including North and South, East and West and even beyond these, i. e., Cylon[106] and enormous literature was writen in this dialect which is very well preserved. This is not the case with other Prākrits. The Jainas were great lover of Ap. The fact that Vr does not recognise this dialect is perhaps due to the inferior status of Ap in his time when, in all probability, it was not given a literary status. Vr was concerned with the literary speech and so he was content to exclude Ap from his grammar. Quite different was the condition of Ap in later times while it was viewed as the language of the learned and fit to be used in great Kāvyas. This is proved not only from the statements of rhetoricians but also from those of grammarians including Pu, Mk and Rt.[107] More works in Ap, however, still

105. Cf. similar expression, viz., *upabhāṣā* by the side of *bhāṣā*, *upagraha* by the side of *graha*, *upapurāṇa* by the side of *purāṇa*, *upāṅga* by the side of *aṅga* and so on.

106 The list of twentyseven Ap. varieties as given by Mk covers almost all parts of India. G. V. TAGARE classifies Ap in three major heads, i. e., Southern Ap, Western Ap. & Eastern Ap. See HGA., p. 15

107. i) शेषं शिष्टप्रयोगात् । Pu XVII. 90.

ii) शेषं शिष्टप्रयोगतः । Mk XVII. 78.

iii) तस्योदाहरणं पुरातनकवेः काव्येषु बोध्यं बुधैः । Rt. III. 1.31.

await discovery which would reveal many more facts relating to this dialect.

VIII The Three Main Varietes of Paiśācī.

Mārkaṇḍeya's difference from Rāmaśarman.

51. We now proceed to deal with the fourth category of Prākrit, which according to Mk is known by the name of Paiśācī and is discussed in the last two chapters, i. e., the nineteenth and the twentieth of his grammar. Much discussion has been carried on over the real location and connotation of Paiśācī and yet it still remains an open questioh.[108]

Mk divides Paiśācī mainly into three types, i. e., i) Kekaya ii) Śaurasena and iii) Pāñcāla. In his introduction, as we have seen, he quotes his opponents' view according to which there are eleven kinds of Paiśācī. They are i) Kāñcīdeśīya ii) Pāṇḍya iii) Pāñcāla iv) Gauḍa v) Māgadha vi) Vrācaḍa vii) Dākṣiṇātya viii) Śaurasena ix) Kaikeya x) Śābara and xi) Drāviḍa. Mk rejects all others excepting the three as mentioned above on the ground that these three are

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108. The following are the important articles relating to Paiśācī :-

i) *The Home of Paiśācī* by STEN KONOW, ZDMG, LXIV (1910) p. 114 ff.

ii) *Paiśācī, Piśācas and modern Piśāca*, by GRIERSON, ZDMG LXVI (1912).

iii) *Eastern School of Prakrit Grammarians and Paiśācī* by Grierson, AMSJ V, vol III, pt II, p. 191ff.

iv) *Paiśācī language and literature* by A. N. UPADHYE, ABORI, XXI, p. 1-37.

v) *The Home of Literary Pali* by GRIERSON, BCV. 1917, p. 117ff.

Nāgara[109], i. e., cultured or literary and other minor varieties are to be determined by local uses (*apare lokataḥ avadhāraṇāt*). In a similar way Pu recognises the above three varieties of Paiśācika and says after treating the first two that others beginning with Pāñcāla etc. are to be known from local uses (*Pāñcālādayāḥ svalpabhedā lokataḥ*). It is to be noted here that Rt who is almost in agreement with Pu and Mk in respect of other dialects, strangely differs from them in respect of Paiśācī. According to him Paiśācika dialects fall into two broad divisions, viz., i) Śuddha (pure) and Saṃkīrṇa (mixed). The Śuddha class includes seven varieties.[110] Among the first seven Śuddha varieties, he recognised i) Kaikeya ii) Śaurasena iii) Pāñcāla iv) Gauḍa v) Māgadha vi) Vrācaḍa and vii) one more minor variety which is not named but recognised by some owing to the differentiation in regared to the letters.

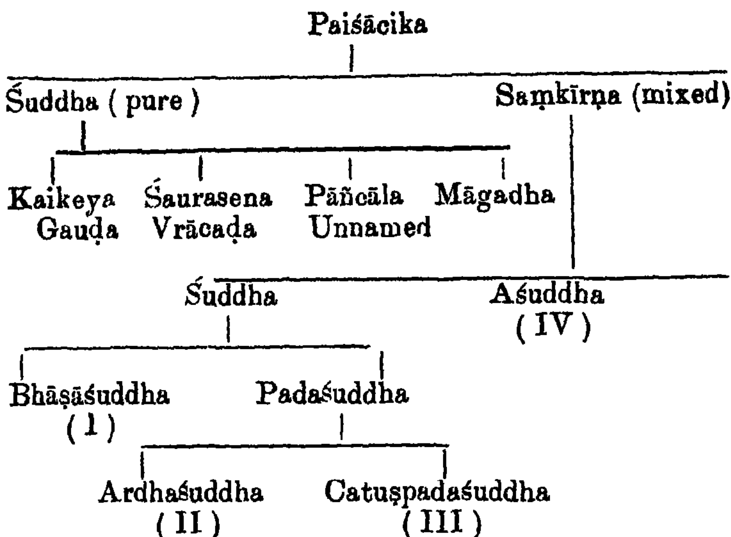
Describing the Saṃkīrṇa Paiśācika he divides it into two main classes : i) Śuddha and ii) Aśuddha. Of these again Śuddha according to him falls into two classes : i) Bhāṣāśuddha and ii) Padaśuddha, while Padaśuddha itself is divided into two types, i.e., Ardhaśuddha (half pure) ii) Catuṣpadaśuddha (pure in respect of the four feet).

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109. Here the connotation of *nāgara* as applied to certain Paiśācī dealects probably differs from *nāgara* in Nāgara Ap, which we have seen, presumably refers to Nāga dynasty. But GRIERSON supposes otherwise.

110. See Rt. III 1.1. GRIERSON has 'caska' instead of 'catuṣka' and hence his confusion, see '*The Home of Literary Pali*' See also Grammatik p. 27.

Paiśācī according to Rāmaśarman



After this division Rt illustrates some of these types. As the above list of Paiśācī given by him will show, the first division, i.e., Śuddha includes seven types of dialects, six of which, are common with those of eleven given by Mk. It is also interesting to note that the number of Paiśācī dialects as given by Mk coincides with that of Rt both being eleven and yet they have divided the same from two different angles. The second division of Paiśācī as described by Rt deals with 'polyglot tours de force' in which Paiśācī or some other Prākrit form of speech is mixed mostly with Sanskrit excepting the Bhāṣāśuddba of course, which must be composed of one and only language.[111] The

111. This Saṃkīrṇa type pertains to rhetoric and is on the line of Bhoja's SK, see II, 17. Yet it is difficult to understand why Rt includes Bhāṣāśuddha which is purely in one language under Saṃkīrṇa, i. e., mixed.

latter division, in spite of dealing with Paiśācī dialect partly in connection with employing it in mixture with other language has the least concern with the jurisdiction of grammar and as a matter of fact comes wholly under the purview of poetics and yet it is difficult to understand why Rāmaśarman alone of all Prākrit grammarians deals with such a topic in his grammar. GRIERSON's contention that the two terms Paiśācika and Paiśācī are not exactly convertible and that the Paiśācikam (in neuter gender) of Rt is meant to include two types of the same name distinct from each other as noted above is not convincing, for Pu and Mk use the same term and yet do not include the second variety in their grammar.

52. Rt, however, notes some of the peculiarities of minor Paiśācī dialects apart from the principal three which neither Pu nor Mk takes notice of. Of Gauḍa Paiśācī he says that either *r* or *l* may be used for *r* in it. Of Māgadha Paiśācī he says that when the language originates among the people of Magadha it is regarded as the Paiśācika called Magadha. Of Vrācaḍa Paiśācī he notes that it has the admixture of such words. He then concludes such minor varieties by saying that another authority recognises a Paiśācī, owing to a differentiation in regard to palatal *ś* and that too is a minor difference (*sūkṣmabheda*), and thus, there does not appear to be any possibility of differentiation any more than of differentiating between the sweetness of molasses and that of sugar.[112]

It is to be noted here that Rt does not distinguish Kekaya, Śaurasena and Pāñcāla Paiśācī dialects as the

112. See Rt III. 3. 11-13.

principal ones as Mk has done, but he treats them one by one on the first hand and then deals with other varieties. Pu does not even take notice of the other varieties excepting the only three as given by Mk. Now let us see what they have to say regarding these three types of Paiśācī.[113]

53. Pu, Mk, and Rt agree in deriving Kekaya or Kaikeya (both according to Mk from the admixture of Sanskrit and Śaurasenī) Mk and Rt agree in hardening the sonant mutes everywhere, i. e., the third and fourth letters of a class are changed to the first and second of the same class respectively. Pu restricts this feature only to non-conjunct words. Then all of them agree in reducing *ś* and *ṣ* to *s*; *ṇ* to *n*; *rya* to *ria* (the long vowel preceding *rya* becomes optionally short according to Mk) *ny* to *jñ*, *ny* to *ññ* as well as in anaptyxis in case of certain conjuncts including peculiar forms of certain words, viz. *pakṣma*, *sūkṣma* -*pakhama*, *sukhama* ; *pṛthivī* -*pṛthumī* (*pṛthunī according* to Mk) *vismaya*>*pisumaa*; *kiha* (*kihaka according to* Pu.) ; *hṛdaya*>*hitapaka* ; *iva* < *piva* ; *kvacit* > *kupaci* ; *tiraśca* >*tiriam* ; *bhū*>*ho*, *huva* ; *yūyam* >*vayam*, *tupphe*, *apphe* (the last three features are recorded by Pu. alone). *prathama* > *pṛthuma* (noted by Rt and Mk), *kaṣṭa*, *snāna* >*kasaṭa*, *sanāna*.

In inst., abl., gen. and loc. sing. *rājan* becomes '*rācī*'. The affix for the gerund *ktvā* is -*tūnam*.

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113. Mk. quotes *kupaci pisālaṁ* (XIX.9.) = *kvacit viśālam*, but '*kvacit piśācam*' according to GRIERSON is not acceptable. Mk remarks that it occurs in *Bṛhatkathā*. GRIERSON's contention that Mk had the text before him when he wrote his grammar is not convincing. The quotation might have been handed down to Mk traditionally or from some predecessor.

As for Śaurasena Paiśācī the following are the main features as noted by the three authorities.

ṣ, s, > ś ; r > l ; *kṣ* > *sk* (*cch* according to Mk);*cch*> *śc* (noted only by Pu); *tth* > *śt* according to Pu ; . Rt records that in word *atthi*, *tth* remains unchanged ; Mk prefixes *ś* to *tt* and *tth* ; *ṣṭ* > *śt* in case of sthā according to Mk, Rt enjoins *tth* >*ṇṭh* ; Pu takes it unchanged.

piba > *pia* (Mk does not note this) *kṛta mṛta gata* > *kaḍa, maḍa, gaḍa; adhunā* > *ahuṇā* but *ahuṇī* according to Mk and Rt.

As for the nom. and acc. sing. Pu prescribes the termination *o*, *aṃ* respectively and also the elision (*luk*). But both Mk and Rt add the *-e* termination to nom. and optionally to the acc., the other affix being *aṃ* in case of the latter.

Mk prefixes *y* to *c* class as in Mg. Rt has nothing correspondiag to this rule whereas Pu notes that *c*-class is pronounced as clear palatal (*vyaktatālavyaḥ*, cf. *spaṣṭatā* in Vr. *XI*. 5). Lastly Mk remarks that this Paiśācī in other respects is like Prākrit, i. e., Mahārāṣtri but according to some it is optionally like Māgadhī (*XX*. 13). Pu and Rt have nothing corresponding to this rule. All of them agree as to the peculiarity of Pāñcāla Paiśācī, which differs only in the inversion of *r* and *l*.

54. As will appear from the above, the Śaurasena Paiśācika has nothing to do with Sauraseni and can be best called as a local variety of Māgadhī. It bears close affinity with Mg and that too in respect of significant peculiarities of Mg. Mk has clearly recognised its Mg character (*XX*. 13) and his particle *tu* in XX. 1 is perhaps meant to suggest that though it is called Saura-

sena Paiśācī it has nothing to do with Śaurasenī, rather it has much to do with Māgadhī. We can take it as a Paiśācī dialect spoken in Śūrasena country (cf. *atha Śaurasenī Paiśācikī*, intro. XX. 1)

To take Pāñcāla as a separate variety of Paiśācī is something unusual with Mk, for it differs only on the point of the inversion of *r* and *l*. Similar is the characteristic of Bāhlīkī and Mk refuses to give it separrte recognition for its negligible difference from Āvantī; and he argues that even Sanskrit allows oneness of r and l, so Bāhlīkī is to be included in Āvantī. In other words the former is the same as the latter. For the same reason he ought to have included Pāñcāla Paiśācī in the main variety. Pu seems to treat Pāñcāla etc. as minor verieties of Paiśācī which can be best known, as he adds, from the local use (cf. Pu. xx. 13)

IX Paiśācī according to Vararuci, Hemacandra and their followers.

55. Vararuci, treats Paiśācī in a general way and knows no classification as discussed above. He also differs in some respects from the foregoing grammarians. As for example, he limits the change of the third and the fourth letters of a class to the first and second only to such as are found in non-conjunct and intervocalic form. He changes *jñ* and *ny* to *ññ*[114] and *hṛdaya* to *hitaaka*. Besides, most of the rules found in the grammars of the above three are absent in his grammar. Similar is the approach of KĪ; he knows no classification of Paiśācī. Yet he records some exceptional cases which indicate that he is dealing with more

114. Possibility of scribal error in this case is not ruled out.

than one such dialect (cf V. 105, 106, 108, 116 etc.). He reduces *hṛdaya* to *hitaaka* and is in agreement with Mk and Rt in hardening all sonant mutes except in case of *saggo* (= Skt. *sargaḥ*). One of the important peculiarities recorded by him is the change of *ṇ* and *n* to *l*. He also changes *ṇ* and *n* optionally to *n* and does not change *ṇ* to *n*. He opines that Paiśācī is like Prākrit in cases other than those recorded by him.

56. Quite different is the treatment of Paiśācī by the grammarians of the Western School. Caṇḍa's information about this dialect is too meagre. He records two or three traits such as change of *r* and *ṇ* to *l* and *n* and of the third and fourth letters of a class to the first and second letters of the same class respectively and cites some words as examples. Namisādhu' the commentator on Rudraṭa's *Kāvyālaṃkāra*, who is anterior to Hc, notes some of the important features of this dialect such as retention of dental *n* alone, change of *d* to *t* and retention of *jñ* and *ñ*, non-elision of intervocalic sonants and *hitapaka* in place of *hṛdaya* etc.

Hc and his followers divide Paiśācī into two broad divisions, i. e., Paiśācī proper and Cūlikā Paiśācī.[115] The latter again has two important varieties[116]. One of these enjoins the non-change of the third and the fourth letters of a class to the first and second while coming in the beginning and is in agreement with the Paiśācī of Vr while the other enjoining the change is

115. For the significance of 'Cūlikā' see *Paiśācī Language and Literature* by Dr. A. N. UPADHYE, ABORI, XXI p. 1–37.

116. See '*Paiśācī and Cūlikā Paiśācī*' by GRIERSON, IA, LII, pp. 16–17.

in agreement with that of Mk and Rt. Thus we see three kinds of Paiśācī on the whole. In Paiśācī proper He enjoins the retention of *t* and change of *d* to *t*, thus agreeing with what Namisādhu has said about this phenomenon. Apart from this, he gives some more rules as to the characteristics of Paiśācī proper which are completely foreign to the grammars of the Eastern School (cf. IV. 308, 311, 313, 315, 317–322).

57. The foregoing analysis of the treatment of Paiśācī by different grammarians will clearly show that this dialect has undergone so many local variations as are evident from the conflicting views of the grammarians regarding a particular syllable or word. In all probability Paiśācī, though later on equated with Bhūtabhāṣā[117] (= language of goblins) was originally a language of a certain low class people called Piśācas who dwelt in the extreme North-West of India and later on spread to several places as the account of various Paiśācī dialects given by Mk and several Piśāca countries enumerated by Lakṣmīdhara go to suggest.[118] The three lists regarding Paiśācī as noted by Mk, Rt and Lk have a common word and that is Kaikeya or Kekaya which points to a North-West origin of the dialect and as such the Kekaya Paiśācī has rightly been treated first evidently on account of being the standard Paiśācī by Pu, Mk, and Rt. Rājaśekhara's account

117. Cf. KD, I. 34. and KVM. p. 51.

118. Lk's account on Paisācī :— पिशाचदेशनियतं पैशाचाद्वितयं भवेत् ।
पिशाचदेशास्तु वृद्धैरुक्ताः—
पाण्ड्यकेकयबाह्लीकसिंहनेपालकुन्तलाः ।
सुदेष्णभोजगान्धारहैवकन्नोजनास्तथा ॥
एते पिशाचदेशाः स्युस्तद्देश्यस्तद्गुणो भवेत् ।
पिशाचजातमथवा पैशाचीद्वयमुच्यते ॥ 29–30

that the people of Avantī, Pāriyātra and Daśapura used to speak Bhūtabhāṣā[119] probably suggests that Paiśācī by his time travelled ro the Vindhya region from its original home through its speakers who must have been an aboriginal and nomad tribe. This fact is also suggested by two other main varieties of Paiśacī i. e. Śaurasena and Pāñcāla which were Paiśacī dialects spoken in Śūrasena and Pāñcāla countries respectively.

58. The only work which is belived to have been written in Paiśācī is *Bṛhatkathā*, but it has unfortunately been lost to us generations ago. The way Mk while dealing with Kekaya Paiśācī quotes a couple of words as occurring in *Bṛhatkathā* is too insufficient to provide us with any clue that he actually had the text before him while he wrote his grammar.[120] His Meagre performance in this respect is enough to show that the quotation he gives was probably learnt by him either from his teacher or was traditionally handed down to him, or may be, the same contained in an earlier work which he came across. Most of the examples of Paiśācī cited by the grammarians including Mk are mere detached words. After *Bṛhatkatkā* there has been a deplorable gap in Paiśācī literature possibly on account of the fact that as a language Paiśācī was looked down upon by the poets and dramatists as a result of which, despite the rule in rhetorics that Kāvyas can be written in this dialect and that very low characters including Piśācas should speak this in dramas, we have

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119. आवन्त्याः पारियात्राः सह दशपुरजैर्भूतभाषां भजन्ते । KVM, p. 51.

120. GRIERSON remarks that the Mss. of *Bṛhatkathā* were probably in existence 259 years ago. This he does by assuming Mk to have lived in the middle of the 17th century and utilised the Mss. of *Bṛhatkathā*. See '*The Brahatkath in Mk*'. JRAS, 1913, p. 391.

no early evidence of its use. The very fact that *Bṛhatkathā* written in this dialect was uncared for and could not be kept in tact is another reason to show its precarious condition in the nation's literature.

X Concluding Remarks of Mārkaṇḍeya on the Classification of Prakrit.

59. In the concluding lines, i. e., in XX. 15, 16, Mk remarks that he has thus described sixteen types of languages and that if one desires, he would quote the view of others regarding the division of languages. Some authorities opine, he adds, that the language is of eighteen kinds when combined with Sanskrit and Saṃkīrṇa (mixed). Some again divide language into fourteen types by including Bāhlīkī and Pāñcālī[121] in this division. In that case, according to them, the language together with Sanskrit and Saṃkīrṇa become sixteenfold. Let us see what all this means. As I have pointed out earlier, Mk could have easily rejected Pāñcāla as a separate type of Paiśācī on the same ground as he rejected Bāhlīkī, for both Bāhlīkī and Pāñcāla differ from the main variety of their respective dialects only on the point of *r* changing to *l* or vice versa. and this according to Mk should not be taken as a distinctive characteristic in as much as even Sanskrit recognises the oneness between the two letters. But he has not done it. Now he says that according to one view Sanskrit and Saṃkírṇa, i. e., mixture of languages in literary compositions (as we have seen in examples cited by Rt in Paiśācī section) as two other varieties in addition to the main classification of Prākrit, the division comes to eighteen in number. This probably

121. Here Pāñcālī probably refers to Pāñcālī Paiśācī.

indicates that the remaining sixteen types refer to the sixteenfold division of languages as given by Mk in his introduction. Now if Bāhlīkī and Pāñcāla are included in the main division, i. e., if they are not recognised as indivisual dialects, then the number comes to fourteen. Here if we refere to the sixteenfold division of Mk, we see that Bāhlīkī has already been included in Āvantī and so there is no question of rejecting it once again. Thus including Pāñcāla Paiśācī in the main division we get fifteen instead of fourteen. Here one thing seems to be probable. According to some authorities Bāhlīkī is the same as Āvantī. In fact as we have seen Rt treats Āvantī and Bāhlīkī as identical. Bharata enjoins Āvantī (NŚ XVII. 51) for Dhūrtas and the quotation cited by Mk as coming from Bh but not traceable to NŚ is that Bāhlīkī' is the language of the Dhūrtas. So there was hardly any difference between the two dialects and both of them were akin to Śaurasenī. So there is much reason to believe that according to certain section of critics one stood for the other. Hence by rejecting Bāhlīkī, i. e., Āvantī in addition to Pāñcāla from this list of Mk we get fourteen types of language which again together with Sanskrit and Saṁkīrṇa comes to sixteen in number.

In this connection it is to be noted that Rt in the last chapter of his grammar mentions that there are fiftyfive languages on the whole (*sarvā eva pañcapañcāśad bhāṣāḥ*, cf. III. 3. 18) which may have referred to eight Bhāṣās (cf. Mk.), nine Vibhāṣās (as given by Rt), twentyseven Apabhraṃśas (as given by Mk) and eleven Paiśācikas (as given by both Mk and Rt, but on a different line) thus the total number coming to fiftyfive.

SECTION IV

*Forgotten Works Known to Mārkaṇḍeya**

1 Śākalya, Kohala, Bhojadeva and the unnamed Author

60. Curiously enough Mk quotes in his grammar lines from some works and refers to some authorities so far unknown.

In the introduction to his work Mk frankly admits his indebtedness to such authorities as Śākalya, Bharata, Kohala, Vararuci, Bhāmaha, Vasantarāja and others and says that he is going to compose his grammar after consulting their works. Of these, Bharata is the celebrated author of NŚ, Vararuci of *Prākṛtaprakāśa*, Bhāmaha of a commentary called *Manoramā* on Vararuci's grammar and Vasantarāja of a commentary called *Saṃjīvanī* on the same work. But Śākalya and Kohala still remain a mystery to us and will continue to be so as long as the lines referred to their works are not traced. Mk places Śākalya first in the list of his predecessors and refers to his view by name in four places of his work and to Kohala in one place.[1] Commenting on his rule V. 30 (*āditau bahulam*) which corresponds to V. 24 in Vr., Mk says that feminine

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* I am thankful to the Editor, OHRJ (Vol XII, 1964) for having published my paper of which the present section is slightly developed.

1. B & Mss except A record three references to Śākalya by Mk. Only A records an additional reference to Śākalya-*dāvaś ceti Śākatyaḥ* which points to the *dhātvādeśa* of *dṛś* as *dāva* in M, thus bringing the total number of references to Śākalyā to four. Vide PS VII, 106

proper nouns take *ā* and *ī* in the non. sing. as in case of *sohaṇā*, *sohaṇī*, *suppaṇahī*, *suppaṇahā*. But in certain places as *piā*, *vallahā* etc. there will always be *ā*, and according to Śākalya words ending in consonants always take *ī*. Rt has a corresponding rule to this (I. 4. 9.) while Pu has not. Bhāmaha commenting on Vr. (V. 24) says that *ā* or *ī* becomes the suffix of the feminine words ending in *ā*. Vasantarāja interprets the rule in the following manner :

अदन्तात् परमाकारा ईकारो व्यञ्जनादपि ।
इत्येवं व्यवतिष्ठन्ते बहुलग्रहणात् परे ॥

None of the authorities save Mk quotes the view of Śākalya by name on this issue.

The second instance of quoting Śākalya is the rule V. 96 (*Śākalyasyāta in mate*) of Mk which enjoins that according to Śākalya the loc. pl. of *yuṣmad* and *asmad* take *i* instead of *e* in place of *a*, viz., *tujjhisuṃ*; *tumhisuṃ*. Therefore Mk remarks that this rule is not approved by many-*etat na bahusammatam*. Indeed none of the authorities gives such a rule or quotes Śākalya's view in the matter.

The third instance of quoting Śākalya is given in the above footnote. The forth instance is the rule IX. 109 (*hoś ca Śākalyamate syāt*) of Mk which enjoins that Śākalya changes *bhū* to *ho* in Ś as in *ḥodi* instead of *bhodi*. Of all the grammarians Rt has a rule exactly corresponding to this wherein he also quotes the view of Śākalya (cf. II. 1.25).

Besides Rt has a number of rules wherein he mentions *Śākalya–Māṇḍavyamate* and in to more places he mentions simply *Śākalyamate*. In most of these cases Mk has corresponding rules, but no mention of either

Śākalya-Māṇḍavya or Śākalya. The rules in question are given below :—

	Rt	Mk
I. 4. 19	शाकल्यमाण्डव्यमते हकारः	IV. 48 स्वार्थे च ह्रस्व
I. 5. 23	क्त्वार्थे तु तुं शासति केऽपि धीराः शाकल्यमाण्डव्यमते विलोक्य	IV. 38 क्वचिच्च तुम्
I. 6. 25	शाकल्यमाण्डव्यमते तु तुम्भे	×
I. 7. 14	शाकल्यमाण्डव्यमते तु एव तव्यतुमं क्त्वात्र एदितौ च	VI. 7 प्रायेणात एदिदातः स्युः
I. 8. 14	...थ भिदिच्छिदोर्न्दौ भेदे च शाकल्यमते तयोः स्यात्	×
I. 8. 42	धातुस्वरूपाण्यपराणि पक्षे शाकल्यमाण्डव्यमतानुगानि ।	×

In Pu we come across a rule which refers to the view of Śākalya, i. e., VI. 14 (*ssaś ca Śākalyasya*) which means that according to Śākalya the affix *-ssa* takes place in addition to *hi* in future tense. Mk has the corresponding rule VI. 22(*ssa ca*) but there is no mention of Śākalya. The corresponding rule of Rt is:—

लुट्लिङ्लृटां स्तो विषयेषु हिस्सौ
लृङश्च भवेत् स्स इह त्वनातः । I. 7. 5

Thus Rt prescribes *hi* and *ssa* before the terminations of the periphrastic future, the optative mood, the future tense and the conditional and prohibits *ssa* after roots ending in *ā*.

From the foregoing examples it appears that there was definitely a Pkt grammarian named Śākalya whose work has unfortunately been lost to us. As for Śākalya-Maṇḍavya as found only in Rt, this may be said that either Śākalya and Māṇḍavya are two persons or one and the same person denoting Śākalya as the

proper name and Māṇḍavya the family title or preceptors line side by side.[2]

61. Referring to Kohala by name Mk comments on XXI. 1 (*Māgadhī Śaurasenītaḥ*) quoting the view of the former regarding the use of Mg in stage, viz.,

राक्षसीभिक्षुक्षपणकचेटाद्या मागधीं प्राहुरिति कोहलः

which means that demons, Buddhist and Jains monks and male attendants etc. (in a play) speak Māgadhī according to Kohala. We have unfortunately no work extant attributed to Kohala. But he is traditionally known as the propagator of dramatic art. He is counted as one among many such traditional authors. The following verse gives such an account :—

ब्रह्मात्रिलोचनसमरिणकश्यपाश्च मातङ्गकाश्वतरकोहलनारदाश्च ।
नन्याञ्जनेयसुरपा भरतोऽम्बिकाद्या एते हि नाट्यरचनां विदधुः पुरा वै ॥ [3]

Stray references to him are also found elsewhere. In NŚ we find the name of Kolāhala (Kohala ?) who is declared to propound dramatic theory in the world (XXXVII, 18). In another place in the same work (24) Kohela (Kohala ?) is said to have written NŚ along with three more authors whe are Vatsa, Śāṇḍilya and Dhūrtita, Again the name of Kohala as a writer on *Nṛtyaśāsra* occurs in the *Kuṭṭanīmata* (81) of Dāmodaragupta (latter half of the 8th century) along with Bh. India Office Library possesses a work on *Tāla* attributed to Kohalācārya. He in his *Kāvyānuśāsana* speaks of Kolāhala (Kohala ?) as writer on dramaturgy. In the *Bālarāmāyaṇa* of Rājaśekhara, mention of Kohala

2. For the meaning af *māṇḍavya* see MONIER WILLIAMS, Skt English Dic. p. 806.

3. *Nāṭyamanoramā* by Raghunātha, pub. by Orissa Sahitya Akademi, 1959.

as *Nāṭyācārya* is seen. The *Rasārṇavasudhākara* mentions Kohala as one of the theorists on *Nāṭya*. Abhinavagupta in his famous commentary on NŚ quotes some lines from Kohala to establish his own view point. Dr. P. V. KANE has assigned the date af Kohala to *c.* 650–750 A. D.[4]

It will be seen from the foregoing discussion that Kohala was a reputed ancient author on dramaturgy. This is also attested by the citation from Kohala found in Mk's grammar.

62. Curiously enough we see that Mk while defining *deśya* Pkt cites a verse from Bhojadeva, which is not traceable to the latter's existing works (see PS Intro. 3).

While going to classify Pkt dialects Mk quote a number of verses from an unknown author and refutes him. In the given citations the first and second verses have close similarity with two verses of NŚ (XVII, 48 and 49). Other portions are completely new and are not traceable to any extant work on Pkt or rhetorics.[5]

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4. See *Gleanings from Abhinavabhāratī*, P. V. KANE, *K. B. Pathak comm. Vol.* pp. 385 ff.

5. The following quotations coming under the same context are perhaps to be attributed to the same unknown author–

i) शौरसेन्या अदूरत्वादियमेवार्धमागधी । PS. I. 5.

ii) टक्कदेशीयभाषायां दृश्यते द्राविडी तथा ।
अत्रैवायं विशेषोऽस्ति द्राविडेनादृता परम् ॥ Ibid. I. 6.

Some of the stanzas especially enumerating the Ap dialects as quoted by Mk are said to be identical in *Prākṛtacandrikā*. But these verses in the latter are viewed as interpolations by some critics. See the remarks of Prof. N. B. DIVATIA, in ABORI vol. XIV, pp. 124–125 in his paper *Nāgara Apabhraṁśa and Nāgarī Script.*

2. Citations from Bharata

63. The following quotations attributed to Bh but not traceable to the present NŚ are remarkable. These are quoted being expressly mentioned as having been said by Bh by Mk himself. One can see these under I. 1; XI. I; XI. 13; X. Intro.; XIII. 9 and XII. 38. Among these citations one about Āvantī and the other about Bāhlīkī are interesting. They in fact are opposed to the view of Bh as found in the existing editions of NŚ. It enjoins the employment of Āvantī and Bāhlīkī in the following manner :-

धूर्तानामप्यवन्तिजा[6] NŚ XVII. 51

बाह्लिकी भाषोदीच्यानाम् ibid XVII. 52

The Skt word Bāhlīka in all probability has the connection with the word Bakhter or Balkh.[7] This is situated to the north of modern Afghanistan—a fact which goes to show that there is some ground in the statement of Bh about Bāhlīkī being the language of Northerners. Thus the line about Bāhlīkī as quoted above fromt he modern recension of NŚ is not unfounded. On the other hand, Mk's authority about Bāhlīkī as cited from Bh is something different and confuses the whole issue in as much as we have the reading in the modern NŚ, *dhūrtānām apy avantijā*, which goes counter to Mk's reading *dhūrtādibhāṣā bāhlīkī*. We have, however, shown in the last chapter that Āvantī and Bāhlīkī are

6. There is a variant reading of this, i. e., योध्या भाषा अवन्तिजा. This reading has been adopted by Dr. P. L. VAIDYA; see *On the use of Pkt Diaeccts in Skt dramas*, ABORI, XXXIII: Here Dr. VAIDYA's criticism against Viśvanātha is based on the above reading

7. See on the *Origin and Authenticity of the Arian Family of Languages* by DHANJIBHAI FRAMJI, Bombay, 1861, p. 52.

identical from linguistic aspect. But that is a different issue. So far as the reading is concerned, Mk most probably knew some other work of Bh or some other recension of NŚ of no small measure which has totally been lost to us.

3. Works Completely Unknown

64. While illustrating the use of the word *moṇaṃ* Mk quotes a line attributing it at the same time to a work called *Śṛṅgārotkarṣa* (I. 50). Here *Sṛṅgārotkarṣa* might mean *ecstasy of love* without denoting a work of that name. In any case the line quoted is not traceable. In another place, he, illustrating the use of *tao*, gives an example and attributes the same to a work called *Guṇapatākā*[8] (V. 65). Unfortunately this work has not yet come to light.

In respect of *ya-śruti* Mk quotes a significant line as occurring in *Pāṭhaśikṣā* (II. 2). Here the word *pāṭhaśikṣā* may mean instruction regarding the recitation or a work of that name. Any way this line has come from a versified work on phonetics now lost to us.[9] Similarly in another place Mk cites a verse which seems to have come from some grammatical work framed after Pāṇini's *Aṣṭādhyāyī* (IV. 51). This must have been a work like *Vaijjala Kārikā* which propounds Pāṇini's rules in form of verses in a lucid style.

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8. For further information about the allusion to this work by Nārāyaṇa Dīkṣita Śeṣakṛṣṇa and Pṛ, see *Studies in Indian Literary History*, Vol. II, by P. K. Gode. Here Gode has not noticed Mk's reference to this work.

9. Dr. S. Varma mentions a Ms. work *Śikhāypāṭha* of BORI, see *Critical Observations of India Grammarians*, p. 150.

65. It is curious to note that in two places Mk quotes some lines from his own work other than PS. While illustrating the actual use of dative instead of genitive in Pkt (*kvacin na tādarthye*, V. 131) in the sense of *tādarthya* he quotes two lines from his work what he calls to be *Vilāsavatīsaṭṭaka* (see p. 65). Unfortunately this work has not yet come to light. It is however clear that Mk not only composed a grammar of Pkt languages, but also had some Pkt works to his credit. An interesting Pkt stanza quoted under VIII. 4 to illustrate the use of *tti* we find a clear testimony to his poetic genius :

पढुमं जीविअसरिच्छा तत्तो सुहवी तदो पुणो घरिणी ।
चंडि त्ति भणसि एण्हिं ण मुणमि काहे हुवेज्ज चामुंडा ॥

' First I was (called) life-like, then pleasure-giving and then again Mistress of the house. Now you are addressing me as Caṇḍī (angry woman); I do not know when I shall be called Cāmuṇḍā ! '

As I have mentioned elesewhere, though the source of the above verse is not definitely known, for which Mk himself is responsible, we can surmise that it might have come from the same *Vilāsavatī-saṭṭaka* of the author.

4. Forgotten Authors and *Bṛhatkathā*

66. In another place Mk quotes the authority of one Kapila who does not approve of *geṇha* in *kta*, *ktavatu* and *tavya* affixes (IX. 130). NITTI thinks Kapila to be a scribal error for Kohala.[10] In that case Kohala should be taken as a Pkt grammarian instead of a rhetorician as we have seen him in the previous pages.

10. See *Les Gram.*, p. 98.

The name Kapila, however, occurs only once. We do not know any authority on Pkt of this name except in Rt, and it is just possible that both Mk and Rt took the help of this authority by consulting his work.[11]

Next come three more authorities whose names are unfamiliar in Pkt. literature. They are i) Aniruddha bhaṭṭa, ii) Bhagīrathavardhamāna and iii) Hariścandra. In the context of illustrating Dākṣiṇātyā Mk cites a verse which he ascribes to Aniruddhabhaṭṭa. We have shown this verse to have close resemblanee with that given by Rt in the same context. But Rt does not quote authority and hence we have no way to know his source. GRIERSON reads Aniruddhabhaṭṭa as Niruddhabhaṭṭa (see *The Pkt Vibhāṣās*).

About Hariścandra we come to know that in his view Ṭakka is not to be taken as a Vibhāṣā but as Apabhraṁśa (XVI. 2). It is significant that the first line of the verse under reference tallies exactly with that given in Pu's *Prākṛtānuśāsana* (XVI. 10), viz.,

हरिश्चन्द्रस्त्विमां टक्कभाषामपभ्रंशमिच्छति न प्राकृतम् ।

It may be that Mk had before him Pu's grammar and copied this rule from his work without knowing Hariścandra and his work.[12] Dr. GHOSH is evidently wrong, when he remarks that both Rt and Mk think that Apabhraṁśa cannot be used in dramatic works.[13] Rt in fact does give such a view when he says that certain Vibhāṣās, though of Apabhraṁśa nature, cannot be treated

11. Cf. Rt. II, 1. 28.

12. Rājaśekhara in his KM refers to one Hariuḍḍha (= Harivṛddha) as eminent Pkt poet (I. 20.20). Vākpati eulogises Hariyanda (= Hariścandra), the poet (*Gaüḍavaho*, 800).

13. See PK, p. 410, notes, II. 3. 31.

as such when used in dramas but not Mk. Mk rather endorses the view of Hariścandra on the point of use of Apabhraṁśa in dramas as is evident from the verse referred to above. If Hariścandra's view is authentic, there is no point in considering Kālidāsa's Ap. verses in *Vikramorvaśīyam* IV to be spurious.

The name of Bhagīrathavardhamāna occurs twice in Mk's work. While dealing with Cāṇḍālī and Nāgara Ap., Mk quotes the view of Bhagīrathavardhamāna who enjoins *o*-ending in nomsing of *a* stems but not in vocatives (XIV. 3). The other instance of quoting his view is at XVII. 13. Here too in case of Nāgara Apa. the same authority enjoins *o*–ending of a stems in nom. sing. Bhagīrathavardhamāna like Aniruddhabhaṭṭa as an authority on Pkt is met with only in the work of Mk, and including Hariścandra all the three will remain a mystery to us so long as their works are not discovered.

In one place Mk quotes the authority of Paiṅgalas (followers of Piṅgala) in connection with the optional use of *o*–ending of *a* stems in M. The line runs thus:–

संबुद्धावोत्वमिच्छन्ति वादन्तस्य तु पैङ्गलाः । V. 34

I have not met with such example in the famous *Prākṛtapaiṅgala*. But such kind of use has been enjoined by Hc and his followers (Cf. Hc. III. 38). Then should we take *Paiṅgalāḥ* of Mk as referring to Piṅgala or the followers of the Western School ? Mk quotes lines from *Prākṛta-piṅgala* in five places of his grammar. In one of these places he shows his great respect to Piṅgala (see V. 106 comm.).

67. What is most curious to note is that Mk quotes a couple of words as occurring in *Bṛhatkathā*

while dealing with Kekaya Paiśācī (XIX. 9). GRIERSON opines that Mk actually had the text before him while writing his grammar. We have discussed this point in the previous section. It will be sufficient to affirm our point by saying this much here that the way Daṇḍin (KD. I. 38) of the sixth century A. D. refers to this work and the way Mk quotes *Bṛhatkathā* are enough to show that Mk had probably no access to the work and what he gathered was merely handed down to him traditionally.

5. Citations from Vākpatirāja.

68. It is very much interesting to note that Mk quotes three Pkt verses attributing the same to Vākpatirāja, none of which is traceable to *Gaüḍavaho*, the only extant work of the latter. The stanzas come under the following Sūs in the context noted against each :-

i) To illustrate the use of *acchiṇi* in M......V. 33
ii) To illustrate the use of *mamāhiṃto* in M...V. 107
iii) To illustrate the causative use of roots in M......VI. 68

Another Pkt Kāvya declared by Vākpatirāja himself to have been composed by him is *Mahumahaviao* (see GV. 69). PISCHEL supposes some stanzas to have been quoted by Bhojadeva in his *Sarasvatīkaṇṭhābharaṇa* (*Grammatik*, 14) from this work. Yet it is a matter of conjecture since the work has not yet come to light. Vākpatirāja is also credited with composing fine Sanskrit verses.[14] In the absence of any evidence we conclude that the stanzas quoted by Mk either occurred in *Gaüḍavaho*, the full text of which is not yet discovered or they have been quoted from *Mahumahaviao* which

has been lost to us, or they might have been verses traditionally ascribed to Vākpatirāja.

6. Śakāra and his Speech according to Mārkaṇḍeya

69. Strange is the quotation to show the use of *luśka* (= *vṛkṣa*) in Śākārī speech (see XIII. 8). This is found neither in *Mṛcchakaṭika* nor in *Cārudatta*.

Since the passage is in the context of Śākārī Vibhāṣā, we have to trace it in the speech of Śakāra. We do not find the use of *luśka* for *vṛkṣa* anywhere in Śakāra's speech in the said two dramas. The use of *lukkha* for *vṛkṣa* is met with in the following verse in *Mṛchhakaṭika* :–

बहुकुसुमविञ्चित्तिदा अ भूमी कुसुमभलेण विणामिदा अ लुक्खा ॥
दुमसिहळल्दाअलंबमाणा पणशफला विअ वाणला ललंति ॥ VIII.8

[बहुकुसुमाविचित्रिता च भूमिः कुसुमभरेण विनामिताश्च वृक्षाः ।
द्रुमशिखरलतावलम्बमानाः पनसफलानिव वानरा ललन्ति ॥]

It is just probable that the original drama, i. e., *Cārudatta* which is extant in incomplete form and whose development or later version is said to be *Mṛcchakaṭika* contained the passage cited by Mk which is not traceable now. In that case Mk's mention of *Mṛcchakaṭam* would better be identified with the original drama, i.e., hypothetical *Cārudatta* in complete form.

Relating to the characteristic and mode of speech of Śakāra Mk cites two verses of unknown source (see under XIII. 9). The first verse may be compared with the following verse of *Sāhitya Darpaṇa* :

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14. See *Kavindravacanaasamuccaya* ed. by F. W. THOMAS, pub. 1911.

मदमूर्खताभिमानी दुष्कुलतैश्वर्यसंपन्नः ।
सोऽयमनूढाभ्राता राज्ञः श्यालः शकार इत्युक्तः ॥ SD III. 53.

Similarly the second verse may be compared with the following verse of different source, and it will be seen that in both the cases the corresponding verses bear close resemblance to each other :

अपार्थमक्रमं व्यर्थं पुनरुक्तं हतोपमम् ।
न्यायकार्यादिबाह्यं च शकारवचनं भवेत् ॥ Pu. XII. 14.

अपार्थमक्रमं व्यर्थं पुनरुक्तं हतोपमम् ।
लोकन्यायविरुद्धं च शकारवचनं विदुः ॥ Pṛ's comm. on Mṛ.

ग्राम्यं निरर्थकमपक्रमं विरुद्धं
न्यायागमादिविकलं विहतोपमानम् ।
प्रायः शकारवचनं पुनरुक्तमिष्टं
दोषाः पदेऽपि गुणतामिह संप्रयान्ति ॥ Rt. II. 3. 9

Unfortunately we do not get such verses characterising the speech and behaviour of Śakāra in NŚ. Mk might have taken the above quoted verse relating to Śakāra and his speech from some treatise of authors like Kohala. He expressly mentions one such verse as having been said by Bh. But this is not traceable to present NŚ.

7. Other Untraceable Quotations

70. Apart from all that has been said above, we meet with a number of Pkt quotation in Mk's grammar which are still untraceable. They may be listed below alphabetically with reference to the rules under which they occur :

1	अज्ज...पणमामि...	X. 8
2	अण...तवस्सिं...	VIII. 3
3	अतुलिअपरक्कमो...	IX. 20

4	अत्थाणगदे...कलेदि...	XIII. 4
5	अं दट्टुव्वा माळइकआ...	VIII. 20
6	अप्पणु...भणसु...	V. 53
7	अम्हाण अणुक्कोशे...	XII. 4
8	अय्ज...पूळइश्शं...	XIV. 9
9	अलले कुक्कुलं...आअश्छ...	XIV. 8
10	अलेले पुग्गले...गेण्ह...	XIII. 9
11	अविद...जादं...	X. 12
12	अव्वो.. कअं...	VIII. 23
13	अव्वो को एसो...	do
14	अव्वो णागओ पिओ...	do
15	अव्वो पिअसहि पेच्छसु...	do
16	अव्वो लोउत्तरं रूवं	do
17	ढं कह...किदवो...	VIII. 6
18	उ उड्डेंति...पुलाणमश्छा...	XIII. 9
19	उं वड्ढिमा थणभरस्स...	do
20	उं सहि...कअंतरिओ...	VIII. 6
21	ऊरुत्तंभेण...गमणं...	III. 17
22	एक...डड्ढड...	XVII. 10
23	एदे...पजलंति...	XIII. 9
24	एशके...पुश्तके...	XIII. 5
25	एशे क्खु रांपइ.. सहावचीले...	XIII. 8
26	एशे क्खु लश्कशे...	XII. 5
27	एशे गोमिके...अशीअदु...	XII. 10
28	एशे मणश्शे...शक्किश्शे...	XIII. 6
29	एशे ट्चोले...आणश्ते...	XIV. 1
30	एशे लाअशिआले...	XII. 12
31	एशे वअंशे आअश्छदि	XII. 11
32	एस...पइट्ठो...	XI. 1
33	एडु...वड्डड...	XVII. 10
34	ओ ण...वअसि...	VIII. 5
35	ओ भग्गो...दइरहस्स	do
36	ओ मइ...वि	VIII. 5

69	पावेण...कहंति	IX. 21
70	पेहं...कट्ठेण...	XIV. 7
71	फुल्लंति...डक्का	XIII. 8
72	बप्फं...हेमंतसरिआसुं...	III. 52
73	भणइ...कविराअ...	XVI. 3
74	मो...एहि...	VIII. 10
75	महुराण...मुहं...	VIII. 22
76	महुला...गच्छ...	XII. 9
77	माणुश...पिअशि...	XII. 2
78	राउ...प्रवीणु...	XVI. 3
79	लंगे...कलिंगे...	XIII. 9
80	वच्चइ...भणिअं...	VIII. 33
81	वरिसइ...पअट्ट...	XVIII. 12
82	विभीशणे...पुलिशे...	XIII. 6
83	वे...एहि...	VIII. 26
84	श्रिंट...श्रिंट...	XII. 32
85	सलसिलुह...वहइ	XI. 13
86	ससि...कण्हागुरु...	XVII. 9
87	सेम्हा...गरुई...	III. 44
88	सो वि भणइ...	VIII. 17
89	सोहइ...लहुडी...	XVII. 6
90	हक्के पंगुके...पंदेमि...	XIII. 9
91	हके...पुच्छामि...	do
92	हद्धि...पिअसहि...	VIII. 8
93	हद्धि...भणिओ...	do
94	हद्धि...कलेवि...	XII. 6
95	हरकिराओ...जुज्झइ...	II. 32
96	हीमाणहे...रूवं...	X. 11
97	हुं गाइं...पिच्छवसि...	VIII. 1
98	हुं गेण्ह...सुवण्णं...	do
99	हुं...संदेसं...	do
100	हुं...जणो...	do

Besides the above Mk in a number of places refers to authors without giving their names as *kaścit, kecit, anye* and *apare* etc. These are catalogued in Appendix V. Several conjectures can be made with regard to Mk's reference to unnamed authors, and as a matter of fact, NITTI has done some conjectures (*Les Gram.* p. 101). It is not known why Mk despite giving sources in so many places, fails to do in these places alone. It is interesting that he takes particular care to cite the views of Vasantarāja and Bhagīrathavardhamāna by giving their names in the commentary (see VII, 14; XIV, 3; XVII, 13) while the concerned Sūtras are devoid of such names. The Appendix V is, however, intended only to show at a glance sources not known with certainty ; so also the Appendix IV which is intended to make oneself acquainted at once with Mk's Kārikās enumerating *gaṇas* or words coming under the same group.

SECTION V

Source and Importance af the Work

1. Śākalya as an anthority on Prākrit.

71. In the previous chapter we have seen how Mk expressly records his indebtedness to certain authors in composing his grammar. He has referred to Śākalya's view four times by name (as we have seen in previous Section) and in many places his reference to unknown authors as *kaścit, kecit* (see Appendix-V) not yet traced might refer to Śākalya also. Rāmaśarman in his work has referred to Śākalya-Māṇḍavya as many as six times and to Śākalya three times. Puruṣottama has also referred but once to Śākalya in his work. We

have also seen the striking resemblance in the treatment of the dialects among these three Eastern grammarians. As their examples show, all of them refer to Śākalya as a Prākrit grammarian. That Śākalya occupied a prominent place among Prākrit grammarians in ancient times is clearly proved from the way these three authors refer to him. Rāmaśarman again supplies us further evidence in regard to Śākalya's popularity by way of quoting a stanza from an unknown source :—

अता सणेहो वि इता सिणेहो पक्खे वि णेहो चिह्न होति चिण्हं ।
अता सणाणं इता सिणाणं ण्हाणं पि साकल्लमतं वितिण्णं ॥

Rt. I. 3.8

"With the separating vowel *a*, *sneha* will be *saṇeha*, with *i*, it will be *siṇeha*, and it may alternatively be *ṇeho*, and *cihna* will be changed to *ciṇha*. With the separating vowel *a*, *snāna* will be *saṇāṇa* and with *i*, it will be *siṇāṇa*, and it may alternatively be *ṇhāṇa*. This is the expressed opinion of Śākalya."

This citation of Rt not only shows Śākalya's importance as an authority on Prākrit but also the existence of a versified text of Prākrit grammar in Prākrit language in his time which has unfortunately been lost to us.

The reference to Śākalya by these three authorities, however, is confined only to Mahārāṣṭrī and Śaurasenī dialects, since his work is not extant, it is difficult to know how many dialects he dealt with in his grammar. Equally difficult is to ascertain his date. We can however conjecture that he did not treat so many dialects as *vibhāṣās*, Apabhraṁśa and Paiśācī, for had he done so, these three authorities must have quoted his

view while dealing with such important divisions of dialects.

If we assume the identity of this Śākalya with the author of the Vedic Pada Text, then he would be much older than Bharata, Vararuci or any other authority in the realm of Prākrit. In fact, there is sufficient reason to have such assumption from the way Mk refers to him in his introduction. He places Śakālya first in the list of his predecessors, all of whom would stand in a chronological order if the assumption of Śākalya's antiquity holds good. Śākalya, the author of the Pada Text, as we know, is held in high esteem as an ancient grammarian both by Yāska and Pāṇini. We further know that Pāṇini is also credited with the authorship of a Prākrit grammar though it has not yet come to light.[1] Similarly Vālmīki is credited with the authorship of Vālmīki Sūtras as propounded by Trivikrama. Thus the composition of Prākrit grammar traditionally goes back to hoary antiquity. In the same way it is just possible that Śākalya, the author of the Pada Text, composed a Prākrit grammar which the later grammarians of Mk's group have referred to.

2. The Fourfold Division of Prākrit

72. The fourfold division of Prākrit, i. e., Bhāṣā, Vibhāṣā, Apabhraṁśa and Paiśācī in respect of which the three Eastern grammarians almost agree, is definitely a later theory and as such Śākalya must be much earlier. It is also not impossible, for Mk places him first in the list of his authorities. We do not know who the original inventor of the theory of the fourfold

1. See PISCHEL, 1.

division of Prākrit was. The firsr two chapters of Puruṣottama's work are not available. Mk, in spite of having agreement with Puruṣottama in most of the places, does not tell us to have consulted his work. Mk alone of the three authorities gives a clear-cut and bold assertion of the theory in his work.

In the available portion of the introduction to his work, Rt informs us to treat those dialects which have already been 'mentioned' by one Laṅkeśvara (*Laṅkeśvarabhāṣitāsu*) to whom scholars try to ascribe a Prākrit grammar called *Prākṛtakāmadhenu.*[2] The extant work going by the name *Prākṛtakāmdhenu* can hardly claim to be the source of Rt. He is definitely referring to a bigger work and as the enumeration of dialects in his introduction shows, he has proceeded true to the line of his predecessor. In the previous section I have shown how widely Mk differs from Rt in dealing wich Paiśācī dialect. In the present section I shall show some remarkable disagreements between the two authors in respect of Mahārāṣṭrī and Śaurasenī. Considered from these points, we can see that though the three authors have almost similar approach to the Prākrit dialects, it is almost impossible that the later among them consulted the work of the earlier one. They had definitely a common source which has unfortunately been lost to us.

73. The theory of the fourfold division of Prākrit might have owed its origin partly to Bharata and partly to Daṇḍin. As we have seen in NŚ there is clear mention of the division of Prākrit into Bhāṣā and Vibhāṣā. In his *Kāvyādarśa* Daṇḍin mentions Mahā-

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2. See PK p. XV-XVII

rāṣṭrī as the Prākrit par excellence besides the other dialects such as Śaurasenī, Gauḍī, Lāṭī and others.[3] Then according to him the other language, in which Kāvya may be composed, go by the name Apabhraṁśa and Bhūtabhāṣā.[4] This Bhūtabhāṣā, though later identified with Paiśācī, was called as such even in the tenth century A. D., as is evident from *Kāvyamīmānsā*. Rājaśekhara too like Daṇḍin enumerates Apabhraṁśa and Bhūtabhāṣā as separate languages beside Prākṛta. Thus to recognise Apabhraṁśa and Paiśācī (Bhūtabhāṣā) as separate divisions not coming under the general features of Prākrit has been a very old idea beginning from Daṇḍin if not earlier.

Though primarily a rhetorician, Daṇḍin has wielded considerable influence on Prākrit grammarians, for, while dealing with Mahārāṣṭrī, they very often actually term it as simply Prākrit which is obviously due to the declaration made by Daṇḍin about Mahārāṣṭrī being the Prākrit par excellence. Moreover, from the way Mk and Lakṣmīdhara have quoted the view of Daṇḍin it is clear how much importance was attached to the view of Daṇḍin even in the matters of Prākrīt by the orthodox grammarians. So it seems quite reasonable that some ancient grammarian who flourished after Daṇḍin combined the views of both Bharata and Daṇḍin and classified Prakrit into four main divisions as we have seen in case of Pu, Mk and Rt. The long quotation given by Mk in his introduction in regard to the classification of Prākrit must have come from some Prākrit grammar of an unknown author. Despite the

3. See KD. I. 35

4. Op. cit. I. 36, 38

disagreement of Mk in some points, his way of classification is mostly in accord with that of his predecessor whom he quotes. He recognises all the dialects enumerated therein with this difference that he chooses some of them as the main rejecting others as the minor ones on account of having slight difference. Thus he rejects, as we have noticed earlier, Ardhamāgadhī and Bāhlīkī under the category of Bhāṣā, Drāviḍī and Auḍrī under Vibhāṣā, chooses Nāgara, Vrācaḍa and Upanāgara as the three main divisions of Apabhraṁśa out of the twenty-seven kinds as also Kaikeya, Śaursena and Pāñcāla as three main varieties of Paiśācī out of its eleven types. Here this is to be noted that though his quotation does not show Ṭākki as a Vibhāṣā, he takes it to be so, for he includes Drāviḍī under it and to substantiate his point he cites a verse which, in all probabilily, must have come from the same work from which his previous quotations have come As we have seen previously, this verse is quoted by Mk with slight difference in his sixteenth Pāda while dealing with Ṭākkī Vibhāṣā. There he cites the verse in the context of giving the views of Hariścandra who regards Ṭākkī as an Apabhraṃśa but not a Vibhaṣā. Here again Mk writes that in place of Ṭākkī they regard Drāviḍī as Vibhāṣā (*drāviḍīm apy atra manyante*). Hariścandra, in all probability, appears to be a rhetorician who had advocated the use of Apabhraṁśa in plays and regarded Ṭākki as an Apabhraṁśa. It is again interesting to note that in respect of regarding Ṭākkī as a Vibhāṣā, our three authors are unanimous. Both Pu and Mk give the view of Hariścandra but Rt does not. Should we then assume that both Mk and Rt had consulted the work of Pu who, in all probability, was

the first to regard Ṭākki as a Vibhāṣā against the view of Hariścandra ?

3. Vararuci, Mārkaṇḍeya and Rāmaśarman

74. We have discussed at some length Mk's indebtedness to Bharata and Kohala in the previous chapter. Both these authors are known to be great rhetoricians and if Mk consulted their work, it was definitely their treatises on rhetorics which furnished materials to Mk regarding the various types of Pkt and their usage in stage play. In fact Mk's citations from these authors prove this. It is needless to repeat that his quotations from Bh. raise a question as to whether the former is quoting from the famous treatise NŚ, and if so, an altogether different recension of the said work was known to our grammarian.

Then coming to Vararuci we see that Mk is largely indebted to him. Out of the 487 Sūtras of Vr according to Bhāmaha-Cowell edition Mk has utilised almost 418 Sūtras word for word in his grammar. According to Bhaṭṭanāthasvāmin's edition of PS it consists of 1059 Sūtras including the four Sūtras of Nāgara Apabhraṃśa chapter which are supposed to be missing as well as the nine introductory Sūtras which deal with the classification of various Prākrit dialects. An estimate of additional Sūtras in corresponding chapters of Vr and Mk is given below :

Mk.	Vr.
I : 1, 5, 10, 22, 27, 29, 50.	I : nil
II : 4, 8, 26, 34, 42, 43.	II : 47
III : 6, 9, 10, 14, 23, 25, 26, 32, 34–36, 38, 39, 44, 45, 49,	III : 19, 37, 56.

Mk.	Vr.
51, 58, 59, 62, 67, 69, 83, 89 91, 95, 96.	
IV · 2–7, 11, 16, 19, 26, 28, 30, 32, 33, 37–40, 56, 57, 59, 60.	IV : nil
V : 13, 15, 18, 23, 25, 33, 36, 43, 50, 52, 64, 65, 68, 90, 96, 99, 108, 117, 118, 120, 124-128, 131–134.	V : 25, 39, 40, & VI ; 25, 62
VI : 1–6, 9, 14, 16, 18, 19, 22, 23 27, 32, 33, 35, 38, 39, 42, 43, 46.	VII : 2, 5, 9.
VII : 4, 5, 15–18, 21–25, 27, 28, 30, 33, 34, 36, 40, 42, 43, 45–48, 50, 52, 57, 58, 61–63, 66–68, 76, 78, 88-94, 99, 100, 102–104, 106–111, 114–125, 127–129, 131–150, 152–156, 158–163, 165–172, 175, 176, 178–182, 184.	VIII : 10, 55, 61.
VIII : 3, 4, 6–11, 17, 18, 20, 22.	IX : 11, 14, 15, 17.
IX : 2–56, 59–68, 70–88, 90–96, 98–104, 106, 107, 109–111, 113–135, 137-139, 141-143, 145–152, 154, 155, 157.	XII : 3–8, 13, 14, 19 22, 26, 28–31
XII : 3, 5–11, 13, 15–20, 22, 24, 25, 28, 31, 33, 35–38.	XI : 4, 7, 11.
XIX : 8–10, 12–15, 20, 21.	X : nil

75. Thus the wide range of Mk's grammar as compared to that of Vr is clearly visible. Most of the additional rules found in Mk as seen above are also

met with in the works of Pu and Rt. As has been rightly observed by Nitti, Rt of the three eastern grammarians owes the most to Hemacandra.[5] It is therefore natural that he has some rules which are not found in Mk's work. Moreover there are a number of differences between the two authors which go to show that both had independently composed their grammars despite having a common source with them. To number a few diffierences the following examples deserve notice :

Mahārāṣṭrī

	Mk.		Rt.
(a)	*tālaveṃṭaṃ*, (*talaveṃṭaṃ*) (*tālavṛntam* I, 13 (cf. Bhām. I. 10)	...	*talaviṁṭaṃ*, I. 1.6.
(b)	*saī* (*sadā*), I. 14 (against optional *saā*, cf. Bhām 1. 11)	...	*saī* or *saā*, I. 1.8.
(c)	*dohāiaṃ* or *duhāiaṃ* (*dvidhā-kṛtam*)I. 19 (cf. Bhām. 1.16)[6]	...	*duhākaaṃ* or *do-hākaaṃ*, I. 1. 9.
(d)	Short *i* in place of long *ī* in the *gṛhīta* class, I. 21 (cf. Bhām. 1. 18)	...	The long *ī* can also be retained, I. 1. 11
(e)	*jahiṭṭhilo* (*yudhiṣṭhiraḥ*),I.26 (cf. Bhām. I. 22)	...	Optionally also *juhiṭṭhilo*, I. 1. 13.
(f)	*maūli*, *moli* (*mauli*), I. 50	...	Only *maūli*,I.1.24
(g)	*sebhāliā* (*śephālikā*), II. 24 (cf. Bhām. II. 26)	...	Optionally *sehā-liā*, I. 2.7
(h)	*l* >*ṇ* is optionally allowed in *lāṅgūla* class, II. 39	...	The same is obligatory I. 2.15

5. See *Les Gram*. p. 108, also footnote, p. 101.

6. Here Mk. remarks, '*prāadurādivad dhātunā saha aikapadya-bhāvāccānāditvam*'.

Mk.		Rt.
(i) *sūro* (*sūraḥ*), III, 21, cf. Hc. II. 64	...	*sūro* and *sujjo* < *sūryaḥ*, I. 3. 13.
(j) *bhibbhalo* (*vihvalaḥ*, III. 63 (cf. Bhām. III. 47)	...	*bhebbhalo*, I. 3.2
(k) *cindhaṃ* (*cihnam*), III. 49 (cf. Bhām. III. 34)	...	*ciṇṇam*, I. 3.11
(l) *majjhimaṃ* < *madhyamam*, *chattivaṇṇo* < *saptaparṇaḥ*, IV. 1	...	Optional forms *majjhamaṃ* and *chattavaṇṇo* are respectively added. I. 5.3
(m) *ia* or *maa* > *maya*, IV. 52	...	*maia* or *maa*, I.5.21
(n) The declensional suffix *ā* is optional for the words of *mātṛ* class, V. 42	...	The same is obligatory, I. 6.11
(o) *anusvāra* is obligatory in nom. sing. of the words *bhavat* and *bhagavat*, V. 52	...	The suffix is *a* instead of *anusvāra*, I. 6. 22
(p) √ *śak* > *caa* in *dhātvādeśa*, VII. 55	...	*tua*, I. 8.25
(q) √ *grah* > *hinda*, VII. 96	...	*hiṇṇa*, I. 8.4
(r) √ *prati+pāl* > *ciramāla*, VII 158	...	*viramāla*, I. 8.41
	Śaurasenī	
(s) *pauruṣa* > *paürusa*, IX, 15	...	In the words *pauruṣa* etc. the *au* > *aü* does not take place II. 1.4
(t) *apūrva* > *avarūva*. IX. 23	...	*avurua*, II. 1.6
(u) Intervocal *ph* becomes *h*, IX 29	...	Intervocal *ph* except that in *śiphā* etc. becomes *bh*, II. 1.7

	Mk.		Rt.
(v)	The *ś* of *daśa* and *caturdaśa* when not denoting a name becomes optionally *h* IX. 31	...	There is no change of *ś* to *h* in *daśa*, but this is optional in *catur-daśa* II. 1.7
(w)	Doubling is prohibited only in the three words, *kautūhala*, *sevā* and *sthūla* of the *sevā* group, IX. 50	...	Except in the word *daiva* there is no doubling in all other words of the *sevā* group II. 1.11
(x)	√ *dṛś*> *peccha* and √ *pra* + *īkṣ*> *pekkha*, IX. 112	...	√ *dṛś*> *pekkha*, II. 1.23
(y)	√ *bhā*> *bhāa*, IX. 116	...	√ *bhā*> *bhāsa* II. 1.30
(z)	*Śatrughna* > *sattuggha* and *Bhīṣma*> *Bhippha*, IX. 148	...	*Sattuha* and *Bhīmha*, II. 1.35-36. (cf. Pu. IX. 31)

The above examples show how the two authors differ in respect of the use of some words and roots of Mahārāṣṭrī and Śaurasenī. Previously we have seen how they differ in respect of some other dialects too. In respect of Māgadhī also they have certain differences. Rt differentiates Māgadhī from Ardhamāgadhī only on the point of the use, *ahaṃ* whis is prevalent in the latter whereas it becomes *hage* in the former. This reminds us of one of the rules IV. 301 of Hc who enjoins the use of *hage* for *ahaṃ* as well as *vayam* in Māgadhī. Mk does not have such distinction but simply says that Ardhamāgadhī is the same as Māgadhī on account of not being far from Śaurasenī. Again Mk makes no exception for *ṣ* and does not change *j* to *y* in Māgadhī

both of which are rightly noticed by Rt (see Rt. II. 2. 18). Rt further notices the use of *ahuṇi* < *adhunā* which is absent in Mk's work. Mk allows the conjunct –*cch* to become *śch* (Mk XII. 7) while Rt makes it *śc* (Rt. II. 2.18). This rule of Rt is in conformity with that of Hc (IV. 295.) Again Rt prefixes *y* to every letter of the *ca* group and also in the case of conjuncts (Rt. II. 2.19) while Mk limits the same to the letters *ca* and *ja* only (*cajayor upari yaḥ syāt*, XII. 21.7).[7] Rt has '*kuycchimadī*' whereas Mk has '*kucchimadī*' for the same word in Sanskrit, *kukṣimatī*. Again according to Rt the equivalent of the root *sthā* is *yciṇṭā* unlike *ściṇṭa* according to Mk (XII. 32).

These are some of the striking differences between the two authors which go to show the least possibility of one having consulted the work of the other. But this much is certain that both of them as well as Pu had one and the same source for composing their own grammars. As has been rightly remarked by PISCHEL, Mk has drawn a line of sharp distinction between Mahārāṣṭrī and Śauraseni.[8] This is not only true of Mk but also of Rt and Pu. But as has been rightly observed by NITTI, one important group of Sūtras dealing with the personal pronoun (Mk. IX. 87–94) is almost lacking in both Pu and Rt (see *Les Gram.* p.116) Mk has treated Śauraseni on 158 Sūtras divided into nine *prakaraṇas* on the line of the treatment of Mahārāṣṭrī. The standard forms which are permissible in Mahārāṣṭrī are prohibited in Śaurasenī. This has been nicely dealt with by Mk who draws his illustrations

7. See GRIERSON's article '*The Pronunciation of Pkt palatals*' JRAS, 1913 and his notes on this in IA (1923) pp. 30ff.

8. *Grammatik*, 40

mostly from Sanskrit dramas and thus his treatment goes a long way in distinguishing one from the other and as such this chapter on Śaurasenī merits special attention.[9]

Mk further gives us the views of two authors whose names are not met with in any other work. The view of Aniruddhabhaṭṭa in the context of Dākṣiṇātyā and that of Bhagīratha-Vardhamāna in the context of Cāṇḍalī and Nāgara Apabhraṃśā are specially interesting. The discovery of the works of these two authors may reveal many more interesting facts regarding Prākrit.

4. Mārkaṇḍeya's indebtedness to Vasantarāja and Hemacandra

76. There is no doubt that Mk has utilised elaborately the commentary of Bhāmaha on Vararuci's *Prākṛtaprakāśa*. It is not known definitely whether he utilised *Prākṛtamañjarī* of Kātyāyana. There is definite proof of Rt's indebtedness to Kātyāyana, for the latter's name has been mentioned thrice in *Prākṛta Kalpataru*.[10] Mk does not mention anywhere in his work the name of Kātyāyana nor does he seem to have utilised the latter's work. But his indebtedness to Vasantarāja is as clear as daylight. True to his frank expression at the beginning of his work, Mk has utilised elaborately the commentary of Vasantarāja on Vara-

9. See HULTZSCH's translation of a part of Śaurasenī chapter of PS along with the Index of words– *Neue Beitrage zur Kenntnis der Śaurasenī*, ZDMG 66(1912) pp. 709–726.

10. See Rt. I. 5.24 comm, I. 8. 5. I. 8. 42 ; also Dr. GHOSH's notes on the first two references on p. 99 and p. 110 respectively.

ruci's *Prākṛtaprakāśa*, which is known by the name of *Prākṛtasaṃjīvanī*.[11] Of course Mk has cited the view of this author by name only once:—

वष्टि जंभह जंभाहा इति वापि च कश्चन ।........

कश्चन वसन्तराजः । (VII. 34)

Vasantarāja in fact reads जृम्भेर्जम्भा (Vas. VII. 11) for जृभो जंभाअः (Bhām. VIII. 14) and the alternative forms of जृम as attributed to Vasantarāja by Mk in the above Sū. are yet to be traced.[12] Even then Mk owes a great deal to Vasantarāja, a clear proof of which is borne out by a comparison of the Sūs. with those given by Vasantarāja. Since the commentary of Vasantarāja is confined only to the principal Prākrits, i.e., Mahārāṣṭrī section of PPK, we shall have to find comparison of Mk's Sūs with those of Vasantarāja only in the first eight chapters of PS. In this connection the following concordances may be noted.

The following Sūs. of Vararuci not noticed by Bhāmaha (see Bhāmaha–Cowell edition) but commented upon by Vasantarāja find place in PS.

Vas.		Mk.
1. 17 ऊद्रुत उपसर्गे विसर्जनीयेन... and ईंक्तिः (after Bhām. 1. 17)	...	4. 3
3. 47 आदेश (after Bhām. 3. 47)	...	3. 63 comm.
4. 10 क्षुभो हः (after Bhām. 4. 8)	...	4. 16

11. The *Prākṛtaprakāśa* of Vararuci with *Saṃjīvanī* of Vasantarāja and the *Subodhinī* of Sadānanda ed. with Intro. by BATUKANATHA ŚARMA and BALDEVA UPADHYAYA, Benares, 1927.

12. See also a similar treatment of जृम् by Rt (I. 8. 5.) and criticism of NITTI, *Les Gram*. p. 96.

Vas.		Mk.
4. 26 स्वार्थे को वा	...	4. 51
4. 31 महाराष्ट्रे हरोः (after Bhām. 4. 29)	...	4. 56
5. 111 क्वचिच्च तादर्थ्ये (after Bhām. 6.64)	...	6. 31
7. 25 पिबतेर्घोट्टः (after Bhām. 8. 23)	...	7. 115
7. 40 पदेर्वलः (after Bhām. 8. 36)	...	7. 25
7. 68 तक्षे रंपचच्छौ (after Bhām. 8. 62)	...	7. 48
7. 70 एवमन्येऽपि (after Bhām. 8. 70)	...	7. 10
7. 80 अत्रादेशा बहुलम् (after Bhām. 8. 71)	...	7. 102
8. 2 कीस किमर्थे (after Bhām. 9. 1)	...	8. 8
8. 8 इजेराः पादपूरणे (after Bhām. 9. 6)	...	8. 31
8. 10 ज क्षेपविस्मयसूचनासु (after Bhām. 9. 8)	...	8. 6
8. 15 वेच आमन्त्रणे (cf. Bhām 9. 17)	...	8. 26

Besides, Mk has some rules at variance with those of Bhāmaha but almost in common with those of Vasantarāja. In this conncetion the following comparison deserves notice.

1. 10 इत् सदा (cf. Bhām. 1. 11)	...	1. 14
1. 34 लृत इलिः (cf. Bhām. 1. 33)	...	1. 39
2. 23 अङ्कोठे ल्लः (cf. Bhām. 2. 25)	...	2. 22
2. 24 खघथधफभां वा (cf. Bhām. 2. 27)	...	2. 25 comm.
2. 36 काहललाङ्गललाङ्गूलेषु वा णः (cf. Bhām. 2.40)	...	2. 39
2. 38 नो णः (cf. Bhām. 2. 42)	...	2. 41
3. 20 चौर्यसमेषु रिअः (cf. Bhām. 2. 23)	...	3. 22
3. 23 मृत्तिकापत्तनयोश्च (cf. Bhām 3. 23)	...	3. 28

Vas.		Mk.
4. 23 स्त्य तूणः (cf. Bhām. 4. 23)	...	4. 36
5. 11 अस्हृस्वाम्सु दीर्घः (cf. Bhām. 5. 11)	...	5. 12
5. 28 आत एत् (cf. Bhām. 5. 28)	...	5. 35
5. 76 ङाङ्योश्च तइ तए तुमए तुमे (cf. Bhām. 6. 30)	...	5. 85
5. 87 अम्मिरमि च (cf. Bhām. 6. 41)	...	5. 98
5. 101 श्रेसी (cf. Bhām. 6. 85)	...	5. 55
6. 27 आवे वा (cf. Bhām. 7. 27)	...	6. 44
7. 5 घूर्णो घोलघुम्मौ (cf. Bhām. 8. 6)	...	7. 9
7. 7 पाटेः फाडः (cf. Bhām. 8. 9)	...	7. 11
7. 48 वृषेड्ढः (cf. Bhām. 8. 44)	...	7. 75
7. 52 युधिबुधिगृधिसिधिकुधां ज्झः	...	7. 77
8. 4 चिअ चेअ अवधारणे (cf. Bhām. 9. 3)	...	8. 19
.8 12 अव्वो दुःखसूचनासंभाषणेषु (cf. Bhām. 9. 10)	...	8. 23
8. 18 पिव मिव विव व इवार्थे (cf. Bhām. 9. 16)	...	8. 14

Apart from the Sūs. as shown above, Mk has also untilised some of the *kārikās* of Vasantarāja. The following comparison based on a few examples will prove this :

2. 7 तस्य डत्वं हरीतक्यां प्राभृते मृतके तथा	...	2. 10 comm.
2. 30 म्लेच्छवाच्ये लत्वादेशौ न हरे कामरूपिणि	...	2 32
2. 31 खादेशो मल्लदेहत्वे न कुब्जे पुष्पवाचिनि	...	2. 33
3. 14 स्थूणार्थे स्तस्य थः स्तम्भे न स्वन्यस्मिन् कदाचन	...	3. 17
3. 21 आर्द्रे विभाषा लत्वं स्यादोकारश्चोच्यते बुधैः	...	3. 25
3. 31 उत्सवार्थे क्षणे छत्वं मुहूर्ते तु खणो भवेत्	...	3. 42 comm.

Vas.	Mk.
3. 33 तीव्रार्थे तीक्ष्णशब्दे ण्हो	
निशितार्थे तु क्खो भवेत् ...	3. 68
3. 60 कृष्णशब्दे विकर्षो वा	
वर्णेऽर्थे न तु नामनि ...	3. 78
3. 61 पूर्वशब्दे विकर्षो वा	
पूर्वस्येरवं च वस्य मः ...	3. 91
4. 12 आयुरप्सरसोः सो वा	
हलोऽन्त्यस्य विधीयते ...	4. 19
4. 16 संस्कारे संस्कृतायां तु	
नित्यं बिन्दुर्विलुप्यते ...	4. 26
4. 18 नान्तं नपुंसके विद्धि	
पुंल्लिङ्गेऽपि प्रशस्यते ...	4. 27
4. 25 भवेतां मतुपोऽन्त्यस्य आकारस्तु तथा क्वचित् ...	4. 23
5. 11 सर्वादिष्विदमो दीर्घौ न त्वन्येषां ह्रस्वौ भवेत् ...	5. 63
5. 36 भवद्भगवतोर्बिन्दुः सावनामन्त्रणेऽपि च ...	5. 52
5. 41 णो ङसेर्णरवद्वित्वं स्यात् राज्ञो लोपश्च जस्य वा ...	5. 47
5. 42 भिस्भ्यसोराम्सुपोरित्वं राज्ञोऽकारस्य चेष्यते ...	5. 48
5. 45 काले ङेरेतदस्याहे एकशब्दादिआ तु वा ।	
आत इत्यपि यत्तद्भ्यां काले वाच्ये वदन्ति ते ॥ ...	5. 62
5. 60 आदेशाविदमश्चाम्यौ सौ पुंस्यमिअं स्त्रियाम् ...	5. 70
6. 5 आकारान्तावियम्येते न्तमाणौ क्वापि पण्डितैः । ...	6. 19
6. 10 लस्य क्रियातिपत्तौ वा ...	6. 18
7. 2 भूओ इति पिशाचे स्यात् तत्र क्ते हु भुवो न हि ...	7. 3
7. 49 क्वचित्तु हन्तेर्म इति आदेशो नेष्यते बुधैः ...	7. 82

Besides the above examples of Mk's indebtedness to Vasantarāja, we also see that the former has adopted the division of chapters on the line of the latter with regard to Mahārāṣṭrī. The following eight chapters closely resemble those of Vasantarāja:—

1. अज्विधि (Rules of vowels)
2. असुक्तवर्णविधि (Rules of the isolated consonants)

Vas. Mk.

3. युक्तवर्णविधि (Rules of the conjunct consonants)
4. संकीर्णविधि (Diverse rules)
5. सुब्विधि (Rules of declension)
6. तिङ्विधि (Rules of conjugation)
7. धातुपरिणति (Substitute of verbal roots)
8. निपातविधि (Rules of the indeclinables)

77. Though Mk has not expressed his indebtedness to Hc, there are traces to show that he consulted the grammar of Hc while composing his own. The *dhātvādeśa* section of Hc is more extensive than that of Mk or of any other grammarian of the Eastern School. Rt in two places (I. 8 & 14) refers to Śākalya's view regarding particular substitution of roots. Closing his *dhātavādeśa* section he again says that there are other alternative forms of roots according to Śākalya-Māṇḍavya and similarly there are forms according to Kātyāyana:—

धातुस्वरूपाण्यपराणि पक्षे शाकल्यमाण्डव्यमतानुगानि ।
कात्यायनस्यापि मते तथैव ज्ञेयानि लक्ष्यानुभवक्रमेण ॥ Pk 1. 8.42

Mk's *dhātvādeśas* mostly agree with those of Rt and Pu. Even then he has some affinity with Hc particularly in this section. It is likely that all of them had their common source Śākalya, but while Hc added more substitutes of roots to what he had already learnt from Śākalya's grammar, the grammarians of Mk's group remained content in adhering to the forms mostly taught by Śākalya alone. The following parallels between Hc and Mk in matters including *dhātvadeśa* may be cited as examples:

Ho.				Mk
1,	101	comm. बहुलाधिकारादेषु क्वचिन्नित्यं क्वचिद् विकल्पः, तेन उवणीओ इत्यादि सिद्धम् ।	...	1. 21 comm.
2.	64	comm. सूरो सुज्जो इति तु सूरसूर्यप्रकृतिभेदात् ।	...	3. 21 comm.
2.	174	comm. पूर्वैः कविभिरप्रयुक्तानां प्रतीतिवैषम्यपरः प्रयोगो न कर्तव्यः शब्दान्तरैरेव तु तदर्थोऽभिधेयः	...	4. 64 comm.
3.	98	तुब्भतुय्होय्होम्हा भ्यसि	...	5. 98 comm.[13]
3.	173	comm. इकारोच्चारणं भाषान्तरार्थम्	...	5. 7 comm.
4.	20	क्षेर्णिज्झरो वा	...	7. 57
4.	63	प्रभौ हुप्पो वा	...	7. 5
4.	73	प्रसरेः पयल्लोवेल्लौ	...	7. 168
4.	75	विस्मुः पम्हुस-विम्हुस-विसराः	...	7. 17
4.	108	भर्जेर्विडप्पः	...	7. 28
4.	127	स्पन्देश्चुलुचुलः	...	7. 126
4.	161	भ्रमेष्टिरिटिल्ल-ढुंढुल्ल ... परीपराः	...	7. 137
4.	177	भ्रंशेः फिडफिड ... भुल्लाः	...	7. 167
4.	200	पर्यसः पलोट्ट-पल्लट्ट-पल्हट्ठाः	...	7. 121

5. The well-read Mārkaṇḍeya

78. In the preceding discussion we have seen how

13. Vide footnote (2), *Les Grmm.* p. 101. NITTI has rightly guessed here a reference to Hc. My reconstruction of text confirms her guess. See note under V. 98.

Mk has assimilated the views of famous Prākrit grammarians in his work. Further importance lies in the fact that to illustrate his rules he has enormously quoted lines from standard works in Prākrit as well as in Sanskrit. Besides we come across a large number of quotations from unknown works which have been listed in the previous section. Here is given an alphabetical list of works both in Pkt and Skt from which the quotations are known to have come either through the author himself or through personal search along with the references noted against each.

Prākrit:

1. *Karpūramañjarī* : 1, 50 (=1. 11); 3, 77 (=1,24); 5, 118 (=1,32); 6, 48 (=2,8); 7, 61 (=1, 17)
2. *Kāvyaprakāśa* : 3, 42 (= 3, Śl. No. 13); 4, 64 (a) (=2, Śl. No. 11); 4, 64(b) (=3, Śl. No.14); 7, 43 (= 5, Śl. No. 135); 7, 137 (=5, Śl. No. 407)*;
3. *Guṇapatākā* (not extant) : 5, 65.
4. *Chalitarāma*(not extant): 9, 151 (=SD, 6, 261)
5. *Prākṛtapiṅgala* : 5, 34 (Paiṅgala), not identified; 5, 106 (=2, 5); 17, 8 (=1, 5a); 17, 9 (=2, 142); 17, 56(a) (=2, 142); 17, 56(b) (=1, 4a); 17, 57 (=2, 69).
6. *Bṛhatkathā* (not extant) ; 19, 9
7. *Bhaṭṭikāvya* : 1, 9 (13, 4; 2, 42 (=13,33)

8.	*Mālatīmādhava*	: 2, 30 (=6, 10) ; 11, 20 (=2, 192)
9.	*Mṛochakaṭika*	: 12, 26 (=8, 8)*; 13, 6 (=1, 18); 13, 8 (not yet identified); 13, 9 (=1, 28)*
10.	*Ratnāvalī*	: 3, 76 (=2, 1) ; 8, 4 (=116); 8, 13 (2, 1) ; 9,148 (=2, p.46); 10, 4 (=3, p. 117) ; 10, 6 (2, p. 60) ; 10 .9 (=3, p. 101)
11.	*Vilāsavatī Saṭṭaka*	: (Author's own work not extant 5 , 131)
12.	*Veṇīsaṃhāra*	: 12, 3 (=3, p. 118); 12,38 (3, p. 122)
13.	*Sākuntala*	: 9, 47 (=4; 70/71); 9, 86 (=3, 59) ; 12, 24 & 36(6, 123)
14.	*Sṛṅgārotkarṣa*	: 1. 50 (Unknown work)
15.	*Saptaśatī*	: 1, 17 (=H, 532) *; 2, 37 (=H, 8); 3, 32 (H,934); 3,40 (=H, 9); 3, 84 (H, 696); 4, 3 (H, 52); 4, 53 (=H, 696) *; 4, 54 (=H,560): 4, 64. (=H, 71) ; 4, 64 (=H, 339); 5, 33 (=H, 314) ; 5, 90 (=H, 524) ; 6, 39 (=H, 609); 7, 60 (=H, 182); 7, 107

14. The asterisks are my own identifications over those of BHATTANATHASWAMI and NITI; cf. *Les Gram.* pp. 102–104. In view of Mk's date being middle of the 16th century which I have shown in the first Section, I have referred to *Kāvyaprakāśa* instead of *Rasagaṅgādhara* and *Kāvyapradīpa* as has been done by the above two authorities in respect of the concerned quotations.

(=H, 13); 8, 6 (=H, 946); 8, 12 (=H, 15); 8, 25 (=H, 4)

16. *Sarasvatīkaṇṭhābharaṇa* : 2, 45 (=2, 17, 4)*

17. *Setubandha* : 1, 7 (=1, 3); 1, 17 (=1, 34); 1, 21 (=4, 63); 1, 43 (4,7); 3, 47 (=1, 24)*; 3, 76 (=1, 14); 4, 39 (=2, 44); 4, 58 (=3, 1); 5, 65 (=3 1); 5, 69 (=4, 23); 6, 14 (=3, 3); 6, 46 (=2, 8); 7, 20 (=1, 35); 7, 26 (=1, 20); 7, 28 (=1, 10); 7, 37 (=1, 38); 7, 42 (=1, 8); 7, 102 (=1, 39); 7, 102 (=3, 4); 7, 153 (=I, 40); 8, 2 (=1, 15; 8, 4 (=1, 38); 8, 17 (=5, 4)

Sanskrit :

1. *Kāvyādarśa* : Intro. 8 & 9 (=1, 102, 34,)
2. *Nāṭyaśāstra* : 10, 1 (=17, 51)
3. *Pāṭhaśikṣā* : (unknown work): 2, 1
4. *Sārasvatavyākaraṇa* : 4, 64 (=*visarga saṃdhi*, p. 39)

Apart from these, we have seen in the previous section, quotations by Mk from unknown works of Bharata, Kohala, Vākpatirāja and Bhojadeva. Among the Prākrit grammarians perhaps Mk alone illustrates his rules by so many citations giving at the same time the source of most of them.

79. Though a Prākrit grammarian, Mk exhibits

his intensive knowledge of Sanskrit grammar throughout his work. He starts his grammar with the rule, *siddham Pāṇinyādeḥ*, and declares to frame his rules for Prākrit dwelling on the same roots, nouns, gender, case, inflection, number, verbal suffixes and compounds as propounded by grammarians like Pāṇini and others. He makes use of the technical terms and grammatical phrases of Pāṇini and his followers while dealing with several word-formations in Prākrit. A few observations on this point will not be out of place.

ह्रस्वोक्त्या दीर्घोपलक्षणम् (I, 10) – By the mention of the short vowel the long one is to be understood.

एकदेशविकृतमनन्यवत् (I, 28) – A word undergoing partial change should be treated as the original one.

क्वचिदपवादविषयेऽपि उत्सर्गोऽभिनिविशते (I, 35) – Sometimes a general rules over-rules a particular rule.

तुशब्दस्यानधारणार्थत्वान्नित्यम् (I, 39) – On account of the restrictive sense of tne word *tu* (it should be) treated as obligatory.

मण्डूकप्लुतिन्यायाद् वाऽनुवृत्तिः (I, 41) – According to the rule Maṇḍūkapluti (lit. leap of a frog) here *vā* (option) is to be continued.

व्याख्यानतो विशेषलाभ इति न्यायात् मकारस्याध एव (3, 72) – Owing to the rule that there is special benefit out of explanation it (*b*) should come after *m* as in the case of *ambo*.

अन्यव्यवच्छेदार्थस्तुशब्दः (IV,50) – (Here) the word *tu* is intended to distinguish one from the other.

Mk has quoted the famous *kārikā* under IV, 64 from *Sārasvata Vyākaraṇa* to show the efficacy of what

is called *bāhulaka* in Sanskrit grammar.[15] He again quotes authority to show certain uses in Prākrit closely following the dictum prevalent in Sanskrit grammar in the following words :

लिङ्त्वविशेषोपादानादाशीर्लिङ्यपि दुसुमुप्रभृतय इत्येके ।

According to some authorities the affixes *du*, *su* and *mu* are applicable even in case of the benedictive mood on account of the advantage of the distinction of the nature of one line from the other. Thus the examples of taking the help of Sanskrit grammar by Mk are numerous. In Appendix IV we have given a list of *gaṇapāṭha* by Mk. It will be seen that these *gaṇaphāṭhas* pertain only to Mahārāṣṭrī Prākrit. In this respect he has mostly followed in the footsteps of his predecessor, Vasantarāja. We have another set of *Gaṇapāṭhas* of the Western School differing in some respects from those of Mk. Rt has also given *gaṇa-pāṭha* similar to that of Mk in some respects. But the former's treatment is not exhaustive. It will be interst-ing to have a comparative study of Mk's *gaṇapāṭha* with that of Trivikrama, Vasantarāja, Rt and other notable grammarians.

80. " For a knowledge of the dialects, " PISCHEL remarks, " other than M, JM, AMg and JŚ important is the PS of Mk ".[16] We have discussed at some length in Section III the method of treatment of several Prākrit dialects and the originality exhibited therein by Mk. While deeling with Vibhāṣā he gives a clear-

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15. See BALLANTYNE's translation as quoted by GRIERSON in his *Prākrit Vibhāṣās*.

16. *Grammatik*, 40

out definition along with a citation from an unknown work about Auḍrī. None of the known grammarians has given us such definite information regarding this Vibhāṣā, which will go a long way in determining the linguistic feature of the ancient Oriya language. Bharata, despite enumerating Auḍrī as a Vibhāṣā, is silent about its linguistic peculiarity and the characters by whom it is to be spoken in a stage play. Mk's credit lies in this that he alone gives us some idea about this Vibhāṣā, however incomplete it may be. Only the posterity will determine how far authentic are these documents of Mk who wrote such a fine Prākrit Grammar in the middle of the sixteenth century while there was no library facility, no scope for speedy communication between one province and another, while palm leaves and an iron stylus were mostly used as the writing material and above all, while the Prākrit language was almost dead and a thing of history.

मार्कण्डेय-कवीन्द्र-विरचितं

प्राकृत-सर्वस्वम् ।

मार्कण्डेय-कवीन्द्र-विरचितं

प्राकृत-सर्वस्वम् ।

प्रथमः पादः ।

शशिखण्डमौलि सशिखण्डमौलि वा
सित[1]मेघचारु शितिमेघचारु वा ।
उमया विलासि रमया विलासि वा
मे[2]म किंचिदस्तु हृदि वस्तु संततम् ॥

यत्कान्तिपीयूषरसप्रवाहा
निध्यायतां चेतसि संप्रविश्य ।
बहिर्महाकाव्यतया स्फुरन्ति
वाग्देवता सा मयि संनिधत्ताम् ॥

शाकल्यभरतकोहलवररुचिभामहवसन्तराजाद्यैः ।
प्रोक्तान् ग्रन्थान् नानालक्ष्याणि च निपु[3]णमालोक्य ॥
अव्याकीर्णं विशदं सारं स्वल्पाक्षरग्रथितपद्यम् ।
मार्कण्डेयकवीन्द्रः प्राकृतसर्वस्वमारभते ॥

प्रकृतिः संस्कृतं तत्र भवं प्राकृतमुच्यते ।
तद्भवं तत्समं चेति द्वेधा

तद्भवं तत्र संस्कृते भवं लक्षणवशाद् रूपान्तरप्राप्तं रुक्ख-घर-पेरंतादि ।
तत्समं तरल-तरङ्ग-मन्थरादि ॥

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1 O सिते... 2 O मर्कि... 3 I निपुणम्.
4 G adds स्पष्टम् here. 5 G तद्भवम्. 6 G -सुरपेरन्तादि.

देश्यं च केचन ॥ १ ॥

लक्षणैरसिद्धं तत्तद्देशप्रसिद्धं महाकविप्रयुक्तं लडह-पेट्ट-तोक्खादि । यदाह भोजदेवः—

देशे देशे नरेन्द्राणां जनानां च स्वके स्वके ।
भङ्गया प्रवर्तते यस्मात् तस्माद् देश्यं निगद्यते ॥ इति ॥

तत्र भाषाविभाषापभ्रंशपैशाचभेदतः ।
चतुर्विधं, तत्र भाषा विभाषाः पञ्चधा पृथक् ।
अपभ्रंशास्त्रयस्तिस्रः पैशाच्यश्चेति षोडश ॥ २ ॥

भाषा इति शेषः ॥

ननु–

महाराष्ट्री तथावन्ती शौरसेन्यर्धमागधी ।
बाह्लीकी मागधी प्राच्येत्यष्टौ ता दाक्षिणात्यया ॥
शकाराभीरचाण्डालशबरद्राविडौड्रजाः ।
हीना वनेचराणां च विभाषा नाटकाश्रयाः ॥
ब्राचडो लाटवैदर्भावुपनागरनागरौ ।
बार्बरावन्त्यपाञ्चालटाक्कमालवकैकयाः ॥

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7 G -वेण्टतोकमादि; I कुड(?)हपेट्टतोक्खादि ; O कुड्डहपेट्टतोकस्यादि. This portion is lacking in U. One entire folio containing the text from स्वल्पाक्षर... etc. up to द्राविडगौर्जराः has been damaged and lost. The reading of B. ...तोक्खादि has been retained. Yet the word तोक्ख is of doubtful meaning. The real word might be खोक्खा; cf. (GS. VI. 31), the sound produced by the monkeys, which is also a Deśya word. In that case the reading would be खोक्खादि instead of तोक्खादि. The word might also be चोक्खा or चोक्ख ; see PSM, p. 332.

8 GIO विभाषाश्च पञ्चधा च पृथक् पृथक्.

9 G दाक्षिणात्ययाम्.

10 O adds विसर्ग to both the lines of the verse, but other Mss. and B omit it. Mss. including B read औढ्जा in place of औड्रजा which I have preferred here.

11 G प्राचलो ; IO ब्राडो.

12 G ञकमालव...; IO ञाक्कमालव...

गौडौड्रै[13]वैपाश्चात्यपाण्ड्यकौन्तलसैंहलाः ।
कालिङ्ग[14]प्राच्यकार्णाटकाञ्च्यद्राविडगौर्जराः ॥
आभीरो मध्यदेशीयः सूक्ष्मभेदव्यवस्थिताः ।
सप्तविंशत्यपभ्रंशा वैतालादिप्रभेदतः ॥
काञ्चीदेशीयपाण्ड्ये च पाञ्चालं गौडमागधम् ।
वाचडं दाक्षिणात्यं च शौरसेनं च कैकयम्[15] ।
शाबरं द्राविडं चैव एकादश पिशाचजाः[16] ॥

इति वदन्ति, तत् कथमुच्यते मिलित्वा षोडशेति । तत्राह—

महाराष्ट्री शौरसेनी प्राच्यावन्ती च मागधी ।
इति पञ्चविधा भाषा युक्ता न पुनरष्टधा ॥ ३ ॥

तेनैव—

'शौरसेन्या अदूरत्वे मागध्येवार्धमागधी ।'

इत्युक्तत्वात्, दाक्षिणात्यायाश्च लक्षणाकरणात्, बाह्लीक्याश्च रेफस्य लत्वमात्रेण भेदात्, आवन्त्यामेवान्तर्भावादिति भावः[17] । रेफस्य लत्वमपि लक्षणमस्त्येवेति[18] चेत्, संस्कृतेऽपि केषांचिद् रलयोरैक्यस्मरणमिति न दोषः ॥

शाकारी चैव चाण्डाली शाबर्याभीरिका तथा ।
टाक्कीति[19] युक्ताः पञ्चैव विभाषा न तु षड्विधाः[20] ॥ ४ ॥

ओड्र्यास्तु[21] ओड्रदेशभाषानुगामिन्यां शाबर्यामेवान्तर्भावादिति भावः । ननु ।

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13 B गौडौड्रानैवपाश्चात्य॰; G गौडौड्रादैवपाश्चात्यपाण्ड्यकौन्तलसौहलाः; I गौडौड्रादैव ... कौन्तलसौहलाः; O °कौडलसौहलाः. The probable reading seems to be what I have suggested. Cf. also names of dialects as quoted from the *Prākṛtacandrikā* by Dr. D. C. Sarkar in his 'A Grammar of the Prakrit Language'.

14 G कालिङ्ग॰. 15 G केकयम्. 16 UGIO पिशाचकाः.

17 Mss. read incorrectly मागध्याम् in place of आवन्त्याम्.

18 IO अस्तु वेति ; U अस्त्वेवेति.

19 UI शक्कीति ; G शोक्कीति ; शक्कीति. 20 UGIO षड्विधा.

21 Mss. including B read ड्ड in place of ड्र in the words ओड्ड्यास्तु and ओड्ड्रेषु. The reading ड्ड in said words seems to be the outcome of the influence of South Indian pronunciation as a result of the copying of the original treatise by the South Indian scribes from

कथं द्राविडीमप्यपास्य टाकी प्रतिपाद्यते । तेनापि टौक्कीं प्रतिपाद्य—

' टैक्कदेशीयभाषायां दृश्यते द्राविडी तथा ।
अत्रैवायं विशेषोऽस्ति द्राविडेनादृता परम् ॥ '

इति टाक्क्यामेव द्राविड्या अन्तर्भावस्य उक्तत्वात् टौक्कीप्रतिपादनमेव न्यायः ॥

नागरो व्राचडश्चोपनागरश्चेति ते त्रयः ।
अपभ्रंशाः परे सूक्ष्मभेदत्वान्न पृथङ्मताः ॥ ५ ॥

एषु त्रिष्वन्येषामन्तर्भावं तत्रैव वक्ष्यामः ॥

कैकेयं[27] शौरसेनं च पाञ्चालमिति च त्रिधा ।
पैशाच्यो नागरा यस्मात्तेनाप्यन्या न लक्षिताः ॥ ६ ॥

तथा च स एवाह—' अपेरे लोकतः ' अवधारणीया इत्यर्थः । सूक्ष्मभेदत्वात्तेषां भेदः कर्तुं न शक्यते । तथा—

इक्षुक्षीरघृतादीनां माधुर्यस्यान्तरं महत् ।
तथापि नैतदाख्यातुं सरस्वत्यापि शक्यते ॥ इति ॥

(K. D. 1. 38)

अतः षोडशधाभिन्नभाषालक्ष्म प्रवक्ष्महे ।
वेद्या विदग्धैरपरास्तत्तद्देशानुसारतः ॥ ७ ॥

तत्र सर्वभाषोपयोगित्वात् प्रथमं महाराष्ट्रीभाषा अनुशिष्यते । यथाह परमाचार्यो दण्डी—

महाराष्ट्राश्रयां भाषां प्रकृष्टं प्राकृतं विदुः ।
सागरः सूक्तिरत्नानां सेतुबन्धादि यन्मयम् ॥ इति ॥

(K. D. 1. 39.)

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which even U is not free. This removes the doubt raised by GRIERSON in his 'Prakrit Vibhāṣās'. For the words ओड्ड and ओड्र see also Apte's Skt. Eng. Dictionary, pp. 124--25. U has गामिन्नं in place of गामिन्यां. 22. UIO शक्कीं; G शाकीं.

23 G डक्कदेशीय०; O -टक्कदेशिभाषायां.

24 B द्रविडेन; em. is acc. to Mss.

25 U टाक्कीं; G ॰क्क्याः. 26 IO मावंतश्र.

27 G कैकयम्. 28 G om. अव; U लोकतो करणीया.

29 B वक्तुं; reading adopted is after the Mss.

30 UIO om. सर्व.

१. १. सिद्धं पाणिन्यादेः

पाणिन्यादिमतसिद्धं धातुनामलिङ्गकारकविभक्तिवचनकृत्तद्धितसमासादिकं सर्वमङ्गीक्रियते । यदाह परमर्षिभरतः– 'धातुप्रातिपदिककृत्तद्धितसुप्तिङ्समासादीनां तेऽर्थास्ताश्च विभक्तयः, परिणतिरिह परमन्यौ[31]' इति ॥

१. २. आदेरतः

आदेरित्या पादसमाप्तेरधिकारः[32] । अत इति यथासूत्रं (PS. 1.13) यावत् ॥

१. ३. आच्च वा समृद्ध्यादौ ।

समृद्ध्यादावादेरत आन् न वा स्यात् ।

समृद्धिः प्रतिसिद्धिश्च प्रसिद्धिः प्रकटं तथा ।
प्रसुप्तं च प्रतिस्पर्धी मनस्वी प्रतिपत्तथा[33]
अभियातिः[34] सदक्षं च समृद्ध्यादिरयं गणः ॥

सामिद्धी, समिद्धी । पाडिसिद्धी, पडिसिद्धी । पासिद्धी, पसिद्धी । पाअडं, पअडं । पासुत्तं, पसुत्तं । पाडिप्फद्धी, पडिप्फद्धी । माणंसी, मणंसी । पाडिवआ, पडिवआ । आहिआई, अहिआई । सारिच्छं, सरिच्छं । लिङ्गविशिष्टग्रहणात् पाअडो माणंसिणी इत्यादि ॥

१. ४. स्वप्नेषत्पक्वाङ्गारमृदङ्गव्यजनवेतसेष्वित्स्यात् ॥ ८ ॥

आदेरत इत्येव । वेति निवृत्तम् । सिविणो । ईसि । पिक्कं । इंगालो । मुइंगो[35] । विअणं । वेडिसो ॥

१. ५. प्रथमे प्रथयोर्युगपत् क्रमेण वोद्भवति

अत इत्येव[36] । पुढुमं, पढुमं, पढुमं ॥

१. ६. लुगरण्ये ।

अरण्ये आदेरतो लुक् स्यात् । वेति निवृत्तम् । रण्णं ॥

१. ७. एच्छय्यादौ

शय्यादावादेरत एत् स्यात् ।

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31 IO परन्येति; G वरमन्येति.
32 U आदेरित्यस्य आ समाप्तेः.
33 G om. this line.
34 GU अभिजाति; IO °जातिः.
35 U मुतङ्गो.
36 I adds अकारो विधीयते.

शय्यासौन्दर्यपर्यन्तग्राह्याश्चर्यास्त्रयोदशी[37] ।
वल्लीवृन्तोत्कराश्चाथ शय्यादिरिति कीर्तितः ॥

सेज्जा । सुंदेरं । पेरंतो । गेज्झं[38] । 'पीणत्तणदुग्गेज्झं'[39] [= पीनत्वदुर्ग्राह्यम्, R. I. 3] इति सेतुः । अच्छेरं । तेरह । वेल्ली । वेंटं । ऋतोऽत्वे एत् । विंटं इति कश्चित् । उक्केरो ॥

१. ८. **बदरे देनौत्**

बदरे देन सहादेरत ओत् स्यात् । बोरं । बोरी ॥

१. ९. **लवणस्य वेन समम्** ॥ ९ ॥

वेन समं लवणस्यादेरत ओत् स्यात् । लोणं । भट्टिभाषासमावेशे– 'आरीणं लवणजलं' इति शौरसेनीसमावेशे ॥

१. १०. **लावण्यस्य विकल्पेन**

वेन सममादेरतः[40] ओत् स्यात् । ह्रस्वोक्त्या दीर्घोपलक्षणम्[41] । लोण्णं, लाअण्णं ॥

१. ११. **स्वा मयूरमयूखयोः ।**

स्यात्

अनयोर्यूकारेण सह आदेरत ओद् वा स्यात् । मोरो, मऊरो । मोहो, मऊहो[42] ॥

१. १२. **चतुर्थीचतुर्दश्योस्तुना**

अनयोस्तुना सहादेरत ओत् स्याद् वा । चोट्ठी, चउट्ठी । चोद्दही, चउद्दही[43] । स्त्रीलिङ्गग्रहणादन्यत्र[44] चउट्ठो, चउद्दहो ॥

१. १३. **अदातो यथादिषु** ॥ १० ॥

आदेरत इति निवृत्तम् । वेत्येव । यथादिष्वातोऽद्वा स्यात् ।

यथातथातालवृन्तप्राकृतोत्खातचामराः ।
चाटुप्रवाहप्रस्तावप्रहरा हालिकस्तथा ।
मार्जारश्च कुमारश्च मरालः खादितादयः ॥

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37 G सौन्दर्यपीडापर्यन्तमाश्चर्यं च; also ex. पेण्डा, पीडा.

38 U पेड्डा; I पेड्डः; O पेडा.

39 U पीणत्तणदुन्नशूगज्झा इति; G पणत्तण । दुग्गज्झा०; O पाणउता दुग्गह । ज्ञात; I पाणउतादुग्गं । ज्ञात. 40 UG समादेः; A सहादेरत ओ वा.

41 G om. this line. 42 UIO om. last two exs.; G मोखो, मऊखो.

43 B चोत्थी, चउत्थी; em. acc. to Mss. Cf. PS. III. 15.

44 A reads न after अन्यत्र; B reads चउत्थो; em. acc. to Mss.

जह । तह । तलवेंटं । पआअं । उक्खेअं । चमरं । चडु । पवहो । पत्थिवो[46] । पहरो । हलिओ । मज्जरो । कुमरो । मरलो । खइअं । पक्षे, जहा । तहा । तालवेंटं इत्यादि ॥

१. १४. इत् सदि

सदाशब्दे आत इत् स्यात् । सइ ॥

१. १५. पिण्डादिष्वेत्

इदित्यनुवर्तते । पिण्डादिष्विदेत् स्यात्[47] ।

स्युः पिण्डपिष्टसिन्दूरविष्णुधम्मिल्लविष्टिबिल्वाद्याः ॥

पेंडं । पेट्ठं । सेंदूरं । वेण्हू । धम्मेल्लो । वेट्ठी । बेल्लं । वानुवृत्तिरित्रेति[48] केचित् । आदिना व्यवस्थितविभाषया किंशुके केसुंओ[49] ॥

१. १६. अत् पथिपृथिवीहरिद्रासु ।

आस्विदत स्यात् । पहो । पुहई । हलद्दा ॥

१. १७. वाक्यादिस्थस्येतेस्तेरित्थम्

इत्यमिति तेरत् स्यात् । 'इअ पहसिअकुसुमसरे' [= इति प्रहसितकुसुमस्मरसि, R. 1. 34] । अवाक्यादिस्थस्य तु 'भमरो त्ति कइपढुमेंतक्को[50]' [= भ्रमरः इति कविप्रथमतर्कः]

१. १८. उदिक्षुवृश्चिकयोः ॥ ११ ॥[51]

अनयोरिदुत् स्यात् । उच्छू । विंछुओ ॥

१. १९. ओच्च द्विधाकृञि

द्विधेति लुप्तसप्तम्यन्तम् । कृञि परे द्विधाशब्दे इदोत् । अकारादुच्च । दोहाइअं, दुहाइअं । प्रादुरादिवद्धातुना सह ऐकपद्यवद्भावाच्चानादित्वम्[52] ॥

१. २०. ई सिंहजिह्वयोः

अनयोरिदीत् स्यात् । सीहो । जीहा ॥

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45 Mss. om. this ex. B supplies this within bracket ;

46 IO पथिवो in confusion perhaps with पत्थवो which in Oriya is written like पथिवो. 47 U स्वेदेत् स्यात्. 48 UGIO वानिवृत्तिः.

49 UI किंसुए केडुओ ; G किंदुपओ, कडुओ; O किंसुए ओकडु:.

50 U भमरो त्ति कइपडुमक्को; G भमरोत्ति कइपमुतुमु क्तोक्को; IO भमरोत्ति कइपढुमक्को ; A om. 51 IO om.

52 U °वद्भावाच्चामादित्वम् ; IO °मादित्वम् ; O °मदित्वम् ; A om.

१. २१. ईत इद्गृहीतादौ ।

गृहीतादावीत इत् स्यात् ।

गृहीतव्रीडितालीकद्वितीयकतृतीयकम् ।
गभीरानीतपानीयकरीषादिरयं गणः ॥

गहिअं । विलिओ । अलिओ । दुइओ । तइओ । गहिरो । आणिअं । पाणिअं । केरिसं ॥ अत्र केचिदनाङ्पपदस्य नीतस्य विकल्पमिच्छन्ति । उअणिओ, उअणीओ । 'सीआ रक्खसवसहिं दिट्ठिविसघरं विसोसहि व्व उअणिओ[53]' [= सीता राक्षसवसतिं दृष्टिविषगृहं विषौषधिरिव उपनीता, R. V. 63] इति सेतुः । अत्र दीर्घत्वं[54] चेन् मात्राधिक्ये छन्दोभङ्गः ॥

१. २२. जीवेर्वा स्यात्

जीवधातोरीत इद्वा स्यात् । जिअइ, जीअइ ॥

१. २३. कीदृशनीडापीडेदृशानामेत् ॥ १२ ॥

एषामीत एत् स्यात् । केरिसो । णेड्डं[55] । आमेलो । एरिसो ॥

१. २४. तुण्डादेरुत ओत्

स्यात् ।

तुण्डकुट्टिमताम्बूलमुक्तापुष्करपुस्तकम् ।
तथा लुब्धककुद्दालकुम्भीकुन्तलमुद्गराः ॥

तोंडं । कोट्टिमं । तंबोलं । मोत्ता । पोक्खरं । पोत्थअं । लोद्धओ । कोद्दालो । कोंभी । कोंतलो । मोग्गरो ॥

१. २५. उदूखले ड्वा न वा

उदूखले ड्वा सह उत[56] ओत् स्यान्न वा । ओहलो, उदूहलो, ओक्खलो । सेवादित्वात् द्वित्वम् । डल्योरैक्यादुलूखले[57]ऽप्येवम् ॥

१. २६. अन्मुकुटतुल्ये ।

आदेरित्येव । मुकुटतुल्ये आदेरुतोऽत् स्यात् ।

मुकुटयुधिष्ठिरगुर्वीकर्बुरमुकुरगुरुकसौकुमार्याद्याः ॥

मउडं । जहिट्ठिलो । गरुई । कब्बुरं[58] । मउरं । गरुअं । सोअमल्लं ॥

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53 U °परं विसेसहि व उआणिआ; G सीआ रंखसघसहिं दिठिविसवरं; I not clear, but probably tallies with U; O साआरकखसवसहिं दिट्ठिविसघरं°, विसेसहि व उआणिआ. 54 U इ. 55 B नेडुं not authorised by Mss.
56 U उ. 57 G उदुखले. 58 G om.

१. २७.　**उपरेर्वा**

उपरिशब्दस्योतोऽद्वा स्यात् । अवरि, उँवरि[59] ॥

१. २८.　**इत्पुरुषे रोः**

पुरुषे रुकारस्य उत इत् स्यात् । पुरिसो । एकदेशविकृतमनन्यवदिति पउरिसं ॥

१. २९.　**से दुर ऊँत्[60]**

से परे दुर उत ऊत् स्यात् । दूसहो । दूसीलो । स इति किम् । दुग्गमो । दुक्करो ॥

१. ३०.　**अत उन्मधूकस्य[61] ॥ १३ ॥**

मधूकस्य ऊत उत् स्यात् । महुअं ॥

१. ३१.　**अद्वा दुकूले लश्च द्विः**

दुकूले ऊतोऽद्वा स्यात्, तत्संनियोगाल्लश्च द्विः स्यात् । दुअल्लं, दुऊलं ॥

१. ३२.　**एन्नूपुरे**

नूपुरे ऊत एत् स्यात् । णेउरो[62] ॥

१. ३३.　**ऋतोऽद्भवेत् ।**

आदेर्ऋकारस्याकारो भवति[63] । तणं । घणं । मअं । कअं । वद्धो । वसहो ॥

१. ३४.　**इदृष्यादौ**

ऋष्यादावृत इत् स्यात् ।

ऋषिः कृपा कृतिः कृत्या कृपाणः कृपणो वृषः ।
शृगालः पृथुलो गृध्रो मृगाङ्को मसृणं कृषिः ॥
शृङ्गारभृङ्गभृङ्गारवृष्टिबृंहितवृश्चिकाः ।
वितृष्णो हृदयं गृष्टिः सृष्टिर्दृष्टिस्तथापरे ॥

इसी । किवा । किई । कित्ता । किवाणो । किवणो । किविणो दाढादित्वात् । विसो । सिआलो । पिहुलो । गिद्धो । मिअंको । मसिणं । किसी । सिंगारो[64] । भिंगो । भिंगारो । विट्ठी । बिहिअं, मांसादित्वादनुस्वारस्य[65] लुक् । विंछुओ । विइण्णो । हिअअं । गिट्ठी । सिट्ठी । दिट्ठी ॥

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59 IO read simply उतोऽद्वा स्यात्; G अपरि, उपरि for ex.

60 & 61 A om. these two rules.

62 G णेउरउ.　　63 Mss. excepting O om. this line.

64 U सिंघारो; G सिंघारो; IO सिङ्गारो; A om.　　65 B om. °स्य.

१. ३५. **उदृत्वादौ**

ऋत्वादावृत उत् स्यात् ।

ऋतुर्मृदङ्गो निभृतं वृतं परभृतो मृतः ।
प्रावृड्वृती तथा वृत्तवृत्तिभ्रातृकमातृकाः ।
मृणालपृथिवीवृन्दावनजामातृकादयः ॥

उदू । मुइंगो । णिहुअं । [66]वुंदं, आवुदं, विवुदो, संवुदो, णिव्वुदो । प[67]रहुओ । मुओ । पाउसो । दिक्प्रावृषोः सः स्यात् (PS IV. 18) इति सः । वुदी, णिव्वुदी, संवुदी, आवुदी । [68]वुत्तं, वुत्तंतो । पउत्तो, णिउत्तो । पउत्ती, णिउत्ती, वुत्ती । भाउओ । मादू, माउओ, माउआ । मुणालं । पुहई । वुंदावणं । जामाउओ । क्वचिदपवादविषयेऽप्युत्सर्गोऽभिनिविशत इति मअंको, मअंगो, पाअअं इत्यादि । अनयोर्गणयोराकृतिगणत्वात् मिणालं, विंदावणं, पाइअं, मुअंको, मुइंदो इत्यादि लक्ष्यानुसारात् ॥

१. ३६. **अयुक्तस्य रिरिष्यते ॥ १४ ॥**

वर्णान्तरेणायुक्तस्य ऋतो रिरिष्यते । ऋत इत्य[69]नुवर्तते । रिणं । रिद्धी । युक्तस्य [70]तु कअं, हअं, वसहो ॥

१. ३७. **क्वचिद्युक्तस्यापि**

वर्णान्तरेण युक्तस्य ऋतस्तेन वर्णेन सह रिः स्यात् । [71]सरी । सरिसो । एरिसो । क्वचिदिति प्रयोगानुसारार्थम् ॥

१. ३८. **वृक्षे वेन रुर्वा**

वृक्षे वेन सह ऋतो रुर्वा स्यात् । रुक्खो, वच्छो ॥

१. ३९. **लृतस्तु लिः ।**

केवलस्य । लृतो लिः स्यात् । तुशब्दस्यावधारणार्थत्वान्नित्यम् । लिआरो ॥

१. ४०. **इलिः क्लृप्ते**

क्लृप्ते लृत इलिः स्यात् । किलित्तं । क्लृप्तसारूप्यात् क्लृप्तावपि, किलित्ती[72] ॥

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66 I om. 67 IO परहुओ, probably in confusion with ह in Oriya alphabet. 68 I om. 69 Mss. lack this line.

70 G alone adds this portion which seems to be appropriate.

71 UAG सरि; IO सरी. 72 For rules 39 & 40, see Foot-Notes 2, p. 106, *Les. Gram.*

१. ४१.　　　　वेदनादेवरकेसर एत इत् ॥ १५ ॥

एषु एत इत् स्यात् । मण्डूकप्लुतिन्यायेन वानुवृत्तिः । विअणा । दिअरो । किसरो । पक्षे । वेअणा, देअरो, केसैरो ॥

१. ४२.　　एदैतः

ऐतः स्थाने एत् स्यात् । सेण्णं । सेलो । भट्टिकाव्ये– 'ऐरावणमदपरिमलगंधवहबद्धदंतिकुलसंरंभं' (BH XIII. 133) इत्यपभ्रंशभाषाया एव समावेशो न प्राकृतस्य । प्राकृते सर्वथाप्यैकौरासंभवात् ॥

१. ४३.　　　　दैत्यादेरइर्भवेत्

ऐत इत्येव । एतोऽपवादः ।

दैत्यवैदेहवैदेशवैशम्पायनकैतवम् ।
खैरवैशाखचैत्यादिरेष दैत्यादिको गणः ॥

दइच्चो । वइएहो । वइएसो । वइसंपाअणो । कइअवं । सइरं । वइसाहो । चइत्तं, व्यत्ययादित्वान्न चत्वम् । आदिशब्दात् 'वेलाचंदणदुमो मइंदेण धुओ' [= वेलाचन्दनद्रुमो मैन्देन धुतः, R. IV. 7] इति सेतुः ॥

१. ४४.　　　　वा तु दैवादेः ।

तु पादपूरणे । दैवादेरैतः स्थाने ऐः[78] स्याद् वा ॥

[79]दैवं भैरवकैरवचैत्राः कैलासवैरजैत्राद्याः ॥

देव्वं, दईव्वं । सेवादित्वाद् द्वित्वम् । भइरवो । कइरवं । चइत्तो । कइलासो । वइरं । जइत्तो । पक्षे भेरवो, केरवं इत्यादि ॥

१. ४५.　　इत्सैन्धवादिषु स्यात्

सैन्धवादिषु ऐत इत्स्यात् ।

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73 BA स्यायाद्; reading is adopted after UG; IO स्याय.

74 G पक्षे अणेत्यादि, rest om.　　75 B सर्वथा; reading adopted after Mss.　　76 IO त्वम् probably in confusion with च in Oriya alphabet.　　77 Here G adds the Sanskrit rendering of the passage and then writes इति छाया; U reads धुवो for धुओ; O मविदेन; UI मइदेन; A om. It is to be noted that मैन्द was a monkey of that name in *Rāmāyaṇa*. See also R. IV. 7.

78 U अ इत्.　　79 G दैव.　　80 UIO वैचा; G चैव.

81 B दइव्वं; acc. to rules this is wrong; cf. Bhām, I. 37. Mss. give the correct one and hence the em.

सैन्धवभैक्षाजीविकनैयोगिक[82]पैण्डपातिकाः[83] प्रोक्ताः ॥

सिंधवं । भिक्खाजीविओ । णिओइओ । पिंडवाइओ ।

१. ४६. ईद्धैर्यस्य

ऐत ईत् स्यात् । धीरं ॥

१. ४७. प्रकोष्ठे ओतोऽद्वा ॥ १६ ॥

कस्य च वः स्यात्

प्रकोष्ठे ओतः स्थानेऽद्वा स्यात् । तत्संनियोगात् कस्य च वः स्यात् । पवट्ठो, पओट्ठो ॥

१. ४८. औदोत्

औदोत् स्यात् । सोक्खं । पोढा । महिसी ॥

१. ४९. अउ पौराद्येषु

पौराद्येषु औदउ स्यात् ।

पौरः कौरवपौरुषपौत्रौचित्यानि कौशलं क्षौरम् ॥

पउरो । कउरवो । पउरिसं । पउत्तो । अउंचित्तं । कउसलं । खउरं । खउरिअं ॥

१. ५०. मौन[84]मौल्योर्वा ।

अनयोरौदउ वा स्यात् । मउणं, मोणं । 'मोणं हासो तहा तहा अ उण्णिद्दं' [= मौनं हासस्तथा तथा च उन्निद्रम्] इति शृङ्गारोत्कर्षे[85] । मउली, मोली । 'चाउहाणकुल[86]मोलिमालिअ[87]' [= चौहाणकुलमौलि-मालिका, KM. I. 11] इति राजशेखरः ॥

१. ५१. आच्च स्याद् गौरवे[88]

गौरवे[88] औत आत् स्यात् । चकारादोच्च अउ च स्यात् । गारवं, गोरवं, गउरवं ॥

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82 UGIO नैयायिक; A नैस्योमिक. 83 UGIO पातिताः.
84 A om. this Sūtra and its comm. 85 G शृण्गारोत्वर्गे.
86 UGIO चौहाणकुमौलि॰. 87 UIA अ च; O same as B.
88 B om.

१. ५२. उत्सौन्दर्यादिषु नित्यं स्यात् ॥ १७ ॥

सौन्दर्यादिषु औत उत्त्यान्नित्यम् ।

सौन्दर्यं शौण्डिकः शौण्डो दौवारिकोपविष्टके ।
कौक्षेयपौषपौलोमीमौञ्जीदौःसाधिकादयः ॥

सुंदेरं । सुंडिओ । सुंडो । दुआरिओ । उअविट्ठअं । कुक्खेओ । पुसो । पुलोमी । मुंजाअणो । मुंजी । दूसाहिओ ॥

इति श्रीमार्कण्डेयकवीन्द्रकृतौ प्राकृतसर्वस्वे भाषाविवेचने महाराष्ट्र्याम्ज्विधिः प्रथमः पादः ॥ १ ॥

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89 U दुस्साहिओ ; IO दुसरिः; G दुस्सारिओ; A om.
90 Mss. विरचने.

द्वितीयः पादः ।

२. १. अयुजोऽनादौ

अयुगयुक्तः । अधिकारोऽयम् । अयुज इत्या पादसमाप्तेः । अनादाविति 'आद्यस्य यो जः स्यात् (PS. II. 30)' इति यावदधिकृतं वेदितव्यम् ॥

२. २. प्रायः कगचजतदपवयवां लोपः ।

एषां दशानामयुक्तानामनादौ स्थितानां प्रायो लोपः स्यात् । पाके पाओ । मृगे मओ । शय्यां सई । सचिवे सइवो । गजे गओ । सुते सुओ । मदे मओ । कपौ कई । प्रवुद्धे पउँद्धो । पीयूषे पीऊसं । देवे देओ । प्रायोग्रहणात् उरअडं, णइअरो इत्यादौ नित्यम् । सुकई, चूचुअं, अंसुजलं, भवणं, सेवा इत्यादावप्रवृत्तिः । देअरो, चावो चाओ, सुगमो सुअमो इत्यादौ विकल्पः । दोहाइज्जई इत्यादावादेरपि लोपः देवरो । लक्ष्यानुसाराद् बोद्धव्यः । अयुक्त इति किम् । मक्कडो । मोग्गरो । ततम् तत्तो । तिव्वो । अनादाविति किम् । कई । गाओ । चलो । जलं । 'अनादावदितौ वर्णौ पठितव्यौ यकारवत्' इति पाठशिक्षा ।

> प्रायोग्रहणतश्चात्र कैश्चित् प्राकृतकोविदैः ।
> यत्र नश्यति सौभाग्यं तत्र लोपो न मन्यते ॥

सवहो । पआँदो ॥

२. ३. यमुनायां मः

यमुनायां मस्य लोपः स्यात् । जउणा ॥

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1 G अयुग्लोपोऽनादौ; UIO अयुक्तोऽनादौ; A talies with B. Comm. UGIO अयुक्त in place of अयुज. 2 G द्वादशानाम्.

3 This sent. found in Mss. with slight variation in A ('स्वरं विना') is lacking in B.

4 All the Mss. including B read प्रवृत्ते पवत्तो. But since there is only one root, i. e., वृत् with labial व and not with medial व, I have emended supposing the same to be originally from बुध्, cf. Tv. I. 3, 8.

5 BO om. but UIG read it here. A om. portion after the word देओ. 6 Mss. दोहाइज्ज. 7 G om.

२. ४. मदकलमरकतयोः कस्य गो भवति ॥ १८ ॥

मअगलो । मरगअं ॥

२. ५. [8]भमौ शीकरचन्द्रिकयोः

अनयोः कस्य क्रमेण भमौ स्याताम् । सीभरो । चंदिमा ॥

२. ६. हो निकषस्फटिकचिकुरेषु ।

एषु कस्य हः स्यात् । णिहसो । फ[9]लिहो । चिहुरो ॥

२. ७. ऋत्वादेस्तो दः स्यात्

> ऋतुरजततातसंयतकिरातसंहतिसुसंग[10]तक्रतवः ।
> संप्रति सांप्रतमुपसर्गात् परतः कृतिवृती वृतश्चापि ।
> प्रभृतिर्व्र[11]तमित्याद्या [12]ऋत्वाद्याकृतिगणे ज्ञेयाः ॥

उदू । रअदं । तादो । संजदो । चिलादो । संहिदी । सुसंगदं । कदू । संपदि । संपदं । उपसर्गात् परतः कृतिवृती यथा– आइदी । विइदी । पइदी । उ[13]वै-इदी । अव[14]इदी । आवुदी । परिवुदी । णि[15]व्वुदी । संवुदी । विवुदी । आवुदो । संवुदो । परिवुदो । पवुदो । विवुदो । पहुदी । वदं[16] ॥

२. ८. क्वचिन्न वा[17]

तो दः क्वचिन्न वा स्यात् । सुरदं, सुरअं । हदो, हओ । आअदो, आअओ । इत्यादि ॥

२. ९. वसतिभरते हः ॥ १९ ॥

अनयोस्तो हः स्यात् । वसही । भरहो ॥

२. १०. डः प्रत्यादौ

प्रत्यादौ तो डः स्या[18]त् ।

> प्रति वेतसः पताका हरीतकी व्यापृतं मृतकम् ।
> प्रा[19]कृतमिति सतैते प्रत्यादिगणः समुद्दिष्टः ॥

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8 IO उभौ, evidently in confusion with Oriya म. 9 IO फलित्वो. 10 UGIO सुसंहत; A agrees with B. 11 UIO वतम्; G हतम्. 12 IO स्त्वाकृति. 13 UG retain original क in all these exs., em. acc. to IO. 14 UI अवसदि. 15 UIGBO णिवुदी, but cf. Bhām. II, 7. 16 G व्रावं. 17 A om. 18 A om. 19 A प्राकृतम्.

पडिमा । पडिआरो । पडिवण्णं । पडिहारी । वेडिसो । पडाआ । हरीडई । वावडं । मडअं । पाउंडं[20] ॥

२. ११. ऐरावतगर्भितयोर्णता

अनयोस्तकारस्य णता[21] णत्वं[22] स्यात् । एरावणो । गब्भिणं[23] ॥

२. १२. प्रदीप्यादेः[24] ।

दो लः स्यात्

प्रदीपिर्धातुः । पलिप्पइ, पलित्तो, पलीवो । कदम्बे कलंबो । दोहदे दोहलं ॥

२. १३. संख्यागद्गदयो रः

संख्याशब्दस्य गद्गदशब्दस्य च दो रः स्यात् । एआरह । बारह । तेरह । पण्णरह । सत्तरह[25] । अट्ठारह । गग्गरं भणइ । आदौ तु दह । युक्तस्य[26] तु चउद्दह[27] ॥

२. १४. पर्य्ये[28] वः

स्यात् । पल्लंवो[29] । सवहो ॥

२. १५. म आपीडे ॥ २० ॥

आपीडे पस्य मः स्यात् । आमेलो ॥

२. १६. अनीयङादेर्यो ज्जो वा

अनीयङादेर्यस्य द्वित्वापन्नो जो वा स्यात् । द्वित्वापन्ननिर्देशादत्र पादे शेषादेशयोर्द्वित्वं नास्तीति भावः । वअणिज्जं, वअणीअं । रमणिज्जं, रमणीअं । उत्तारिज्जं, उत्तरीअं । दुइज्जं, दुइअं । तइज्जं, तइअं[30] ॥

२. १७. कबन्धे बः पमौ क्रमात् ।

कबन्धे बस्य पमौ क्रमाद्वा स्याताम् । कपंधो, कमंधो । क्रमादित्येकदा द्वयं[31] स्यादिति शङ्कानिरासार्थम् ॥

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20 UIOG पाहुडं. 21 A णः.
22 UIBO add this here which AG ignore.
23 UG गब्विणं; O गब्भिणी; IA agree with B as given above.
24 UIO प्रदीपादेः; GAB as given above. 25 B om.
26 UIO युजस्य. 27 UIOG चतुद्दह; A om. 28 G पो वः
29 UIG पमादो; O बमादो; A पआवो. 30 G तईअं. 31 G adds न.

२. १८. **टस्य[32] डः**

स्यात् । पअडं ॥

२. १९. **शकटादौ[33] ढः**

शकटसटाकैटभेषु टस्य [34] ढः स्यात् । सअढं । सढा । केढवो ॥

२. २०. **स्फटिके लः**

टस्य लः स्यात् । फलिहो ॥

२. २१. **अथ ठस्य ढः ॥ २० ॥**

स्यात् । सढो । पढइ ॥

२. २२. **अङ्कोठे ल्लः[35]**

अङ्कोठे ठस्य ल्लः स्यात् । अंकोल्लो । अङ्कोलशब्दे सत्यपि सूत्रमिदम् अंकोढो मा भूदित्येदर्थम् ॥

२. २३. **डस्य लः स्यात्**

णिअलो । तलाओ ॥

२. २४. **शिफादौ फस्य भो भवेत् ।**

सिभा । सेभो । शेफालिकायां सेभालिआ, शफर्या सभरी इत्याद्यपि कश्चित् ॥

२. २५. **हः खघथधभां च स्यात्**

एषां पञ्चानां चकारात् फस्य च हः स्यात् । मुहं । मेहो । पहो । रहो । बहिरो । गहिरं । कफे कहो । सहलं । न बिन्दोरिति वक्तव्यम्[36] । संखो । संघो । मंथणं । संधं । संभवो । संफुल्लं ॥

२. २६. **ककुदे दस्य**

हः स्यात् । कउहं वसहस्स ॥

२. २७. **औषधादौ ढः ॥ २१ ॥**

औषधादौ यथालाभमेषां ढः स्यात् । ओसढं । प्रथमे पढुमं । शिथिले[37] सिढिलं । निषधे णिसैढो[38] ॥

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32 UIGO सड: स्यात्. 33 UG ट:.

34 U ड:; so also ड in place of ढ in ex.

35 IO ळु: in confusion with Oriya ळ. Other Mss. read correctly.

36 The sign. (*) has been given before such sentences by B; UIO न विकल्पोरिति°; G न बिल्वोरिति°; A om.

37 BG सिथिले; I सिढले; U सिढिल्मले; O सिढले; A om.; cf. Bhām. II, 28.

38 B निसढो; U निषढो; G निषेढो; A णेसढो; cf. Bhām. II, 28.

२. २८. वः कैटभे

कैटभे भो वः स्यात् । केढवो ॥

२. २९. हरिद्रादौ रो ल

हरिद्रादौ रस्य लः स्यात् ।

मुखराङ्गारयुधिष्ठिरसुकुमाराश्चरणपरिघकरुणाश्च ।
परिखा किरात इत्यादयो हरिद्रादयः प्रोक्ताः ॥

हलेद्दा[39] । मुहलो । इंगालो[40] । जहिट्ठिलो । सुउमालं । चलणो । फलिहो । कलुणा । फलिहा । चिलादो ॥

२. ३०. आद्यस्य यो जः स्यात् ।

अनादाविति निवृत्तम् । अयुक्तस्येत्यनुवर्तत एव । पदाद्यस्य यस्य जः स्यात् । जोव्वणं । जुत्तं । गाढजोव्वणीत्यादौ[41] प्राकृतपदयोः समासः । अनाद्यस्य[42] तु पओहरो । विरसं विरहायासं (MM. VI. 10) ॥

२. ३१. यष्ट्यां लः

यष्ट्यां यस्य लः स्यात् । लट्ठी । तणुलट्ठी ॥

२. ३२. चो म्लेच्छार्थकिराते

म्लेच्छार्थकिरातशब्दे[43] आद्यस्य चः स्यात् । चिलादो । अन्यत्र – 'हरकिराओ अज्जुणेण समं जुज्झइ[44]' [= हरकिरातः अर्जुनेन समं युध्यति] । अत्र लत्वं च स्यात् । न । प्रायोऽनुवृत्तेः ॥

२. ३३. खस्तु कुब्जकन्धरयोः ॥ २२ ॥

अनयोराद्यस्य खः स्यात् । खुज्जो । खंधरा । अनभिधानात् पुष्पार्थस्य न

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39 UI O हलदा. 40 UG om.

41 B बारजोव्वणी; UI गा च जोव्वणी; G गा च योव्वणी; A om. The readings thus shown clearly prove that there is a confusion here with the actual word गाढजोव्वणी; hence the em. Moreover, the reading of B is not a correct word. It might well have been बारजुवई.

42 UIGO अनाद्यन्तस्य°; A agrees with B.

43 This word has been confused with the main rule which is given as चो म्लेच्छार्थकिरातशब्दे in UI.

44 U हरकिराओ अज्जणेण समं जुज्झइ; IO हरकिराए अज्जणेण समं जुज्झइ; G हरकिराए अज्जनेण समं जुज्झइ; A agrees with B as given above.

स्यात् । कुज्जअंकुसुमं[45] ॥

२. ३४.　　दशतिदहत्योर्डः स्यात्

अनयोर्धात्वोराद्यस्य डः स्यात् । डंसइ, डंसणो, डंसो । डहइ, डहणो, डाहो ॥

२. ३५.　　वा दोहददण्डदोलासु ।

एष्वादेर्डो वा स्यात् । डोहलं । डंडो । डोला । पक्षे दोहलं इत्यादि । नामणिङि डोहलेइ, डोलेइ ॥

२. ३६.　　परुषादीनां फः स्यात्

आद्यस्येत्येव ।

परुषं परिघः परिखा परिधिः पनसश्च परुषादिः ॥

फरुसं । फलिहो । फलिहा । फलिही । फणसो ॥

२. ३७.　　बिसस्य भः

आद्यस्य भः स्यात् । भिसं । 'सिसिरेण कअं भिसिणिसंडं[46]', [= शिशिरेण कृतं बिसिनीषण्डम्, GS. I. 8] ॥

२. ३८.　　मन्मथे वः स्यात् ॥ २३ ॥

आद्यस्येत्येव । वम्महो ॥

२. ३९.　　लाङ्गूलादेर्णो वा

आद्यस्य णो वा स्यात् । लंगूलं, णंगूलं । लंगलं, णंगलं[47] । अस्फुटवाग् लोहलः[48] । लोहलो णोहलो ॥

२. ४०.　　षट्शावकसप्तपर्णे छः ।

एषु आद्यस्य छः स्यात् । छप्पओ, छम्मुहो । छावओ[49] । स्वार्थिकस्य कस्याप्राधान्यात् छाओ । छत्तिवण्णो ॥

२. ४१.　　नो णः

आद्यस्येति निवृत्तम् । 'आदेर्वा (PS. II. 43)' इति[50] वक्ष्यमाणत्वात् । सर्वत्र नस्य णः स्यात् । नयनं णअणं । वणं । वाणरो । अयुक्तस्येत्येव ।

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45 NI कुअ॰; O कुज्जं॰; A same as B; G कुन्दकुसुमं.

46 B संढं; U सिण्डं, G सिण्णं; IO सिण्णं.　47 U om.

48 G alone adds this sent.; cf. Vr. II, 40.　49 B reads छावओ.

50 U आद्येनेति; G आद्यावेति; IO आद्येनेति; A same as B.

मंथो (= मन्थः)। मंथणं। चंदणं। चंडणं। चंडणं चंडणो दाढादित्वात् ॥

२. ४२. **द्वित्वेऽपि**

नकारस्य द्वित्वे सत्यपि णः स्यात्। युक्तत्वादप्राप्तौ वचनमिदम्। उण्णओ। सण्णओ। उण्णमइ। उण्णेइ। प्रतिपन्नम् पडिवण्णं। अत्र द्वौ नकारौ णत्वं प्राप्तौ। केचिदेतादृशेषु विकल्पमिच्छन्ति – आसन्नं, आसण्णं। सन्नद्धं, सण्णद्धं,– 'सन्नद्धं परबलं रणायाससहं' (BH, XIII, 45) इति भट्टिः ॥

२. ४३. **आदेर्वा**

आदेर्नकारस्य णो वा स्यात्। नाराअणो, णाराअणो। नअरं, णअरं[51] ॥

२. ४४. **शषयोः सः**

सर्वत्र शषयोः सः स्यात्। सेसो। विसमसरो ॥

२. ४५. **दशनि हः स्यात् ॥ २४ ॥**

दशन्शब्दे शस्य हः स्यात्। दह। एआरह। बारह[52]। तेरह। चउद्दह। पण्णरह। सत्तरह। अट्ठारह। कथं 'दससु णहदप्पणेसुं'[53] [= दशसु नखदर्पणेषु, SK. II, 17. 4]। प्रायोऽनुवृत्तेः समाधेयम् ॥

२. ४६. **वा नाम्नि**

नाम्नि विषये दशन्-शब्दे शस्य हो वा स्यात्। दहरहो, दसरहो। दहबलो जिनभेदः[54], दसबलो। दहमुहो। दसमुहो ॥

२. ४७. **दिवसपाषाणयोः सयोश्चैवमेव स्यात्।**

एवमेव हो वा स्यादित्यर्थः। दिअसो, दिअहो। पाहाणो, पासाणो ॥

२. ४८. **छायायां[55] यस्य तथा वाच्यश्चेदातपाभावः[56] ॥ २५ ॥**

यस्य यकारस्य[57] तथा हो वा[58] स्यात्। स्पष्टमन्यत्। छाही – 'आदीतौ बहुलम् (PS. V. 31)' इतीत्। पक्षे छाआ ॥

इति श्रीमार्कण्डेयकवीन्द्रकृतौ प्राकृतसर्वस्वे भाषाविवेचने महाराष्ट्र्याम् अयुक्तवर्णविधिर्द्वितीयः पादः ॥ २ ॥

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51 UG नगरं. 52 B reads तेरह after this word.
53 G दसमुहदप्पणेसुं; IO °दप्पणेसु; A om. 54 UIO om.
55 UIGO छायाया. 56 IO °श्चेमतपा°; U °श्चेदामतपा; GA agree with B.
57 UIOA om. 58 UIGO om.

तृतीयः पादः ।

३. १. उपरिस्थाः कगडत[1]दपषसो लोप्याः

उपरिस्थितौ[2] एते नव वर्णा लोप्याः स्युः । सोभाग्गुत्तं । मुद्दं । खग्गो । उक्कंठा[3] । उत्तमे[4] तल्लोपे पुनर्द्वित्वम् उत्तमं । उप्पलं । मुग्गो । सुत्तो । सद्दो । खुज्जो । छट्ठो । खलिअं । षट्पदे छप्पओ । षण्मुखे छम्मुहो । स्थानिवद्भावाट्टलोपः । उपरिस्था इति किम् । अक्को । मुक्खो ॥

३. २. अधो मनयः ।

अधः स्थिता मनयो लोप्याः स्युः । युग्मे जुग्गं । भग्ने भग्गं । सौख्ये सोक्खं ॥

३. ३. लवराः सर्वत्र

सर्वत्र उपर्यधो वा लोप्याः स्युः । वक्कलं । शुक्ले सुक्को । शब्दे सद्दो । बिल्वे बेल्लं । शक्रे सक्को । अक्को[5] ॥

इह सूत्रत्रये लक्ष्यानुरोधेन लोपः क्वचिदुपर्येव, क्वचिदध एव वानुसंधेयः । तथाहि—जुग्गं लग्गं इत्यादौ न गलोपः, बेल्लं बिल्लं पल्लवं इत्यादौ न ललोपः, भंव्वं[6] उव्विंण्णं[7] इत्यादौ न वलोपः, धम्मो घम्मो इत्यादौ न मलोपः ॥

३. ४. द्रे रो वा

लोप्य एव । चंद्रो, चंदो । इंद्रो, इंदो । भद्रं, भद्दं । विद्रावणं[8] इत्यत्र द्र-आदेशसामर्थ्यान्न लोपप्रसंगः ॥

३. ५. सर्वेङ्गिते ज्ञो ञः ॥ २६ ॥

अनयोरुपपदयोर्ज्ञकारे ञो लोपः । सव्वज्जो । इंगिअज्जो ॥

३. ६. ण्णुअ जाणुअ इत्येतावप्यकृतज्ञादिषु स्याताम् ।

अकृतज्ञादिषु ज्ञो ण्णुअ जाणुअ इत्येतावादेशौ स्याताम् । ण्णुअ इति

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1 UIOG °क्सज°. 2 A स्था°. 3 IO उक्कंथ.
4 UIGO उमे; A om. 5 UIGO om.
6 भर्व्वं; U ऊर्ध्वं; I उर्ध्वं; O उध्व°; उर्ध्वंता; A om.
7 U अर्ध्वणं; G अद्दं; I ऊर्णं; O उर्ध्वंता; A om.
8 UG विद्रावणं; IO वैद्रावणं; B विद्रावणं; A om.; em. is mine.

द्वित्वापन्ननिर्देशोऽयम् ।

अकृतज्ञविज्ञदैवज्ञमनोज्ञाल्पज्ञसुकृतज्ञाः ।
अज्ञात्मज्ञपरज्ञाश्चित्तज्ञश्चैवमाद्याः स्युः ॥

अकअण्णुओ, अकअजाणुओ । विण्णुओ, विजाणुओ । देव्वण्णुओ, देव्वजाणुओ । मणण्णुओ, मणजाणुओ । अप्पण्णुओ, अप्पजाणुओ । सुकअण्णुओ, सुकअजाणुओ । अण्णुओ, अजाणुओ । अप्पण्णुओ, अप्पजाणुओ । परण्णुओ, परजाणुओ । चित्तण्णुओ, चित्तजाणुओ । कश्चिदिङ्गितज्ञमप्यत्रेच्छति । तन्मते इंगिअण्णुओ इंगिअजाणुओ इंगिअज्जो इति त्रयम् । अपिशब्दात् ञलोपोऽपि लक्ष्यानुरोधात् । अकअज्जो विज्जो मणज्जो इत्यादि ॥

३. ७. श्मश्रुश्मशानयोरादिः

लोप्य इत्येव । मंसू । मंसाणं[10] ॥

३. ८. मध्याह्ने हकारश्च ॥ २७ ॥

चकारः पूरणः । हकारो लोप्यः[11] । मज्झण्णो । ण्हत्वापवादोऽयम् ॥

३. ९. श्लक्ष्णस्य शलौ क्रमेतः[12]

लोप्यौ । लण्हं । सण्हं ॥

३. १०. शचावुभावपि हरिश्चन्द्रे ।

उभावपीत्यक्रमार्थम् । हरिअंदो ॥

३. ११. हस्याधो णलमां स्थितिरूर्ध्वे

हकारस्याधः स्थितानां णलमामूर्ध्वे स्थितिः स्यात् । पुव्वण्हो । कल्हारं । आह्लादे अल्हादो । बम्हणो । जिम्हो ॥

३. १२. युक्तस्य

अधिकारोऽयमा पादसमाप्तेः ॥

३. १३. ठः ष्टस्य ॥ २८ ॥

ष्टस्य ठः स्यात् । कट्ठं । दिट्ठी ॥

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9 IO preserve this Kārikā in a corrupt from : दैवकमनोज्ञाल्पकसुकृतकाः । अज्ञात्मकपरपकाः (-कं in O) श्चित्तकश्चैवमाद्याः स्युः ॥ UAG including B have the correct text with single exception of U in अकृतज्ञ as अकृज्ञ.

10 U मंसणं, मंसाणं; G मंसणं, समंसाणी; IO मंसणं; मंसीणं; A correctly agrees with B.. 11 G °पूरणार्थः । मध्याह्ने हकारार्धलोप्यः । 12 UIOG शलो मतः.

३. १४. उष्ट्रे वा

ष्टस्य ठो वा स्यात् । उट्ठो, उट्टो ॥

३. १५. अस्थ्यादेर्नित्यम्

युक्तस्य नित्यं ठः स्यात् । अट्ठी । चउट्ठं, चउट्ठी । विसंठुलं[13] । ग्रन्थौ गण्ठा इति दाढादित्वात् । उट्ठिअं इत्यादि तिङ्विधौ सिद्धम् ॥

३. १६. थः स्तस्यास्तवस्तम्बे[14] ।

स्तवस्तम्बाभ्यामन्यत्र स्तस्य थः स्यात् । स्तनः[15] थणो । सुत्थिरो । थुई । स्तवस्तम्बयोस्तु तवो, तंबो[16] ॥

३. १७. खः स्थूणार्थे स्तम्भे

स्थूणार्थे स्तम्भे स्तस्य खः स्यात् । खंभो । अन्यत्र– 'ऊरुत्थंभेण रुहिअं गमणं'[17] [= ऊरुस्तम्भेन रोधितं गमनम्] ॥

३. १८. स्फोटे स्थाणौ च

अनयोर्युक्तस्य खः स्यात् । खोडो, खोडओ । खण्णू, नीडादित्वात् द्वित्वम् ॥

३. १९. न हरार्थे ॥ २९ ॥

स्थाणावित्येव । हरार्थे स्थाणौ खो न स्यात् । थाणुं पणमह ॥

३. २०. र्यय्याभिमन्यौ जः

र्यय्ययोरभिमन्यौ च युक्तस्य जः स्यात् । कज्जं । सुज्जो । न्याय्ये णज्जं । सौन्नाय्ये[18] सण्णज्जं । शय्यायां सेज्जा । अहिमज्जू[19] ॥

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13 UIO विसंट्ठुलं; A om.

14 GABIO read स्तम्भे here; U स्तल्पे; I have corrected स्तम्भ to स्तम्ब; cf. Vr. III, 13. 15 B om.

16 U निम्बो; G तिम्भो; IO स्तम्बो; A तम्बो.

17 B ऊरुत्तंभेण रुंभिअं गमणं । A ऊरुत्तम्भेण रुम्भिअं गमणं । U ऊरुत्थम्भेण रुहिअं गमणं । G उरुद्दंभेण रुपा अग्गमणि । IO उरुम्थंभेण सहिअं मणं । Comparing these readings the original text seems to be what I have suggested above. This also confirms the reading स्तम्बे in Sū 16. For the meaning of रुहिअं (= Skt. रोधितं) see रुहण in PSM. p. 715.

18 U सांन्नाय्ये; IO साजाय्ये; A om.

19 U अहिमज्जु; G असमज्जं; IO अहिमज्जु; H om.

३. २१. **तूर्यादौ रः**

र्यस्येत्येव। तूर्यादौ र्यस्य रः स्यात्।

तूर्यपर्यन्तसौन्दर्यसौटीर्याश्चर्यधैर्यकर्म ॥

तूरं। पेरंतो। सुंदेरं। सोंडीरं[21]। अच्छेरं। धीरं। सूरशब्दात् सूरो॥

३. २२. **चौर्यसमे रिअः।**

चौर्यसमे र्यस्य रिअः स्यात्।

माधुर्यधुर्यगाम्भीर्याचार्यस्थैर्यमव्ययं तिर्यक् ॥

चोरिअं। माहुरिअं। धोरिअं, तुण्डादित्वादोत्वम्। गंभीरिअं। आआरिओ। तिरिअं[22]। थेरिअं। अनव्ययं तिर्यक्तः तेरच्छं। तिरच्छं इति दाढादित्वात्[23]। निरो माल्ये लिअं इति वक्तव्यम्। णिम्मालिअं॥

३. २३. **शौर्यार्यभार्याश्चर्ये वा**

एषु र्यस्य रिअः स्याद्वा। सोरिअं, सोज्जं। आरिओ, अज्जो। भारिआ, भज्जा। अच्छरिअं, अच्छेरं॥

३. २४. **पर्यस्तादिषु लो भवेत्॥ ३०॥**

र्यस्येत्येव।

पर्यस्तः पर्याणं पर्यङ्कः सौकुमार्यं च ॥

पल्लत्थो। पल्लाणं। पल्लंको। सोअमल्लं, सोमल्लं संधावल्लोपात्, सोमालं दाढादित्वात्॥

३. २५. **आर्द्रे द्रस्य न वा स्यादादेरोच्च**

युक्ताधिकारेऽपि द्रस्येति कृतम् अर्पिते निवृत्त्यर्थम्। आर्द्रे द्रस्य लो[24] न स्यात्। आदेरोच्च न वा स्यात्। ओल्लं, अल्लं। ओद्दं, अद्दं॥

३. २६. **अर्पितेऽप्येवम्।**

एवमिति आदेरोद्वा स्यात्। ओप्पिअं, अप्पिअं॥

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20 G शौण्डीर्यं in place of शौटीर्यं. 21 G सोंडीरं; O साडीरं; A om.
22 B & Mss. read it before थेरिअं. 23 B puts '(?)' here.
24 UGIO क्ता; A om. 25 UIO ओप्पे.

३. २७. अधूर्तादौ र्तस्य टः स्यात्

केवट्टो । णट्टओ । वट्टिआ । णेवरी,[26] णच्चणं[27] इति 'भो व्रजिनृत्योः' (PS. VII. 79) इति च्चत्वविधानात् । वर्त्मनि नलोपः । वट्टं । धूर्तादौ तु धुत्तो ।

धूर्तार्तकीर्तिसंवर्तिवार्ताकार्तिकमूर्तयः ।
कर्तरीकीर्तनावर्तिवर्तमानमुहूर्तकाः ।
निर्वर्त्योद्वर्त्यमूर्तार्थे[28] कर्तृभर्तृमुखास्तथा ॥

अत्तो । कित्ती । निर्वर्त्ये यलोपे णिव्वत्तं । कत्ता, कत्तारो । भत्ता, भत्तारो । हत्ता, हत्तारो ॥

३. २८. मृत्तिकायां च पत्तने ॥ ३१ ॥

अनयोर्युक्तस्य टः स्यात् । मट्टिआ । पट्टणं ॥

३. २९. गर्ते डः

र्तस्य डः स्यात् । गड्डो ॥

३. ३०. गर्दभादौ र्दः

गर्दभादौ र्दस्य डः स्यात् ॥

गर्दभसंमर्दौ विच्छर्दिवितर्दी कपर्दविच्छर्दौ ॥

गड्डहो । संमड्डो । विच्छड्डी । कवड्डो । विच्छड्डो दारुहस्तकः[29] । तर्दुरिति केचित् । तड्डू ॥

३. ३१ त्थ्यद्यां चछजाः स्मृताः ।

यथासंख्यमेव । सच्चं । पच्छं । विज्जा ॥

३. ३२. न व्यत्ययादौ

व्यत्ययादौ नैते स्युः ।

व्यत्ययचैत्यात्ययसामर्थ्यातिथ्यानवद्यपद्ये च ।
उद्यतमित्यत्र गणे केचिद् गद्योद्यमौ न वेच्छन्ति ॥

वत्तओ । चइत्तं । अत्तओ । सामत्थं । आइत्थं । अणवद्दं । पद्दं । उद्दअं ।

'गाढालिंगणरहसुद्दअम्मि दइए लहु समोसरइ ।
माणंसिणीण माणो पीडणभीओ व्व हिअआदो ॥'

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26 B णच्चिरी; UO णाच्चिरी; I णत्तिरी; G णच्चिरे; A om.; cf. GS V, 20.

27 UIG णच्चणं; A om.; O same as B.

28 U निवृत्तोद्वर्त°; G निवृत्ताद्वर्तमूर्तिः°; A निवृत्तोद्वर्त°.

29 G alone adds this word.

[= गाढालिङ्गनरभसोद्यते दयिते लघु समपसरति ।
मनस्विन्या मानः पीडनभीत इव हृदयात् ॥ H. 934]

इति सतशैती[30] । गद्ये गद्दं, गज्जं । उद्यमे उद्दमं, उज्जमं ॥

३. ३३. **ज्ञह्योर्झः**

अनयोर्झः स्यात् । संझा । मज्झं । ग्राह्ये गेज्झं । दाह्ये डज्झं ।

३. ३४. **साध्वसे ध्वस्य वा भवेत् ॥ ३२ ॥**

झ इत्येव । सज्झसं, सद्धसं । युद्धे द्धस्य वेत्येके । जुज्झं, जुद्धं ॥

३. ३५. **अस्निग्धादौ ग्धर्धयोर्ढः**

स्निग्धादेरन्यत्र ग्धर्धयोर्ढः स्यात् । विअड्ढो । वड्ढइ । कुलवड्ढणो । स्निग्धादौ तु–सिणिद्धो । मुद्धो । दुद्धं । णिद्धणो । गोवद्धणो । स्निग्धादिराकृतिगणः ॥

३. ३६. **द्धब्धयोरपि कुत्रचित् ।**

ढ इत्येव । वुड्ढो । परिअड्ढी । थड्ढो । लुब्धे लुड्ढो, लुद्धो इत्येके । कुत्रचिद्ग्रहणात् लोद्धओ, बुद्धो, सुद्धो, सिद्धी, समिद्धी इत्यादयः ॥

३. ३७. **ष्कस्कक्षां खः**

स्यात् । पोक्खरं । अवक्खरो । पक्खो ॥

३. ३८. **कचिन्न स्यात्**

धाणुक्को । निष्क्रान्तौ णिक्कंती । णिक्कंपो । सक्कारो[31] । सक्कअं ॥

३. ३९. **कचिद्वा**

णिक्को, णिक्खो । कंधो, खंधो । णिक्कमइ, णिक्खमइ इत्यादि ॥

३. ४०. **छः क्षुरादिषु ॥ ३३ ॥**

क्षुरादिषु क्षस्य छः स्यात् ।

क्षुराक्षिमक्षिकाक्षीरसदृक्षक्षेत्रकुक्षयः ।

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30 UG सतपदी; I समसगदि; O सतसगदि, all of which account for the scribal error for the actual word सतशती. A om. thr entire portion of comm. after the Kārikā. B puts a '(?) and traces the passage to Kāvyapradīpa IV, 17.

31 UG संकारो; IO संस्कारो; A om.

इक्षुक्षुधाक्षुधौ चेति क्षुरादिः कथितो गणः ॥

छुरं । अच्छी । मच्छिआ । छीरं । सरिच्छो । छेत्तं । कुच्छी । उच्छू । छुहा । छुधं क्षुधं[32] । छुहा । कश्चिद् द्वित्वापन्नं छमिच्छति । तदयुक्तम् । 'धवलाअंतेसु सालिछेत्तेसुं[33]' [= धवलायमानेषु शालिक्षेत्रेषु GS. I. 9] इत्यादिलक्ष्यविरोधात् ॥

३. ४१. क्ष्मस्य च स्यात्

छ इत्येव । लच्छी । यक्ष्मणि जच्छो[34] ॥

३. ४२. क्षमादेर्वा

छ इत्येव ।

क्षमावृक्षक्षणोत्क्षिप्तौ[35] लक्षणो दक्षवक्षसी ।
क्षारः[36] क्षुण्णं तथोक्षा चेत्यादयः स्युः क्षमादयः ॥

खमा, छमा । आप्रत्ययान्तनिर्देशात् कम्मक्खमो । क्षमाशब्दस्य विकर्षे[37] क्षमा इत्यस्यापि खमा, छमा । वृक्षे व्यवस्थितविभाषया अत्वपक्ष एव छः । वच्छो, रुक्खो । एवमुत्सवार्थ एव क्षणे छणो[38], कालविशेषार्थे तु 'वीसमामि खणं' [= विश्राम्यामि क्षणम्, KP. III., SL. No. 13] । उक्खित्तो[39], उच्छित्तो । लच्छणो, लक्खणो । दच्छो, दक्खो । वच्छो, वक्खो । छारो, खारो । छुण्णं, खुण्णं । उच्छा, उक्खा ॥

३. ४३. म्हः ष्मविस्मयपक्ष्मणाम् ।

ष्मस्य विस्मयपक्ष्मणोश्च युक्तस्य[40] म्हः[41] स्यात् । उम्हा । विम्हओ । पम्हलं ॥

३. ४४. फो वा श्लेष्मणि

ष्मस्य फो वा स्यात् । सेप्फो । 'सेम्हा गरुई' [= श्लेष्मा गुरुः] स्त्रीत्वं लोकतः ॥

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32 B puts (?), but this also is the reading of Mss.

33 UIO ॰मालि॰; O ॰मालिच्छेछेसुसु.

34 UIOG क्ष॰; A agrees with B.

35 UIO क्षुण्ण॰; AG same as B

36 G क्षमा क्षुण्णं च॰; U क्षार॰.

37 UG विकल्पे.

38 BA. om.

39 I उक्खिमो; O दिक्खिमो; here confusion besween म and त्त is noticed.

40 Mss. add च here.

41 IO मः; G म्हः; U क्ष्मः.

३. ४५.　　कूष्माण्डे हः स्यादोत्वमुतस्तथा ॥ ३४ ॥

चेत्येव । तथेति हत्वे सति उत ओत्वं स्यात् । कोहंडो, कुम्हंडो । कोहंडी कुम्हंडी इति च लतायाम् । फले कोहंडं, कुम्हंडं । सत्वान्तरे नित्यमित्येके । कोहंडो भासेइ ॥

३. ४६.　　कार्षापणे[43] हः

ह इत्यनुवृत्तावपि पुनर्ग्रहणं[42] वानुवृत्तिनिरासार्थम् । युक्तस्य हः स्यात् । काहावणो ॥

३. ४७.　　चिह्ने[44] न्धः

युक्तस्य न्धः स्यात् । 'अणुराअपढुमइंधं[45]' [= अनुरागप्रथमचिह्नम्, R. I. 24] ॥

३. ४८.　　ष्पस्पयोः फत्वमिष्यते ।

पुप्फं । फद्धी ॥

३. ४९.　　सस्य लोपः क्वचित्

स्पस्येत्येव । णिप्पंदो । परोप्परं[46] ॥

३. ५०.　　पस्य क्वचित्

लोपः स्यात् । वणस्सई वैनस्पतिः[47] । सिहइ स्पृहयति ॥

३. ५१.　　छत्वं भवेत् क्वचित् ॥ ३५ ॥

स्पस्येत्येह । छिहा स्पृहा ।

३. ५२.　　बाष्पेऽश्रुणि हः

अश्रुणि वाच्ये बाष्पे युक्तस्य हः स्यात् । बाहो । अन्यत्र— 'बप्फं हेमंत-

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42 A हकारानुवृत्तौ. 43 IABO करणं, reading adopted after UG.

44 B चिन्हे; U lacks this rule but preserves the comm.

45 Mss. अनुराअपद्दिम० excepting A which agrees with B. B puts a bracket with blank space; I have traced it to R. I. 24 in which the actual reading is सोहग्गपढुमइण्हं thus differing from Mk's other quotations elsewhere which also show variants in large measure from the readings of the edited texts.

46 UA परप्परं; G परप्फरं; IO परस्परं.

47 B om. Skt equivalent which is found in Mss.

सरिआँसुं ' [= बाष्पं हेमन्तसरित्सु] ॥

३. ५३.   त्सप्सां छः स्यात्

पच्छिमं । अच्छेरं । मच्छरो । वच्छदरी । लिच्छा । अच्छरा । णिच्चलं इत्यादि संधौ विसर्गलोपात् ॥

३. ५४.   नोत्सुकोत्सवयोः ।

त्सस्य च्छो न स्यादनयोः । ऊसुओ । ऊसवो ॥

३. ५५.   वृश्चिके ञ्छः

श्चस्य ञ्छः स्यात् । विञ्छुओ ॥

३. ५६.   न्मस्य मः

स्यात् । वम्महो । सम्मिगो ॥

३. ५७.   णो म्नज्ञपञ्चदशादिषु ॥ ३६ ॥

म्ने ज्ञे पञ्चदशादिषु युक्तस्य च णः स्यात् । पज्जुण्णो । णिण्णं । विण्णाणं । अहिण्णाणं । पण्णरह । पञ्चाशत् पण्णासा । पञ्चशती पण्णसई । पञ्चविंशतिः पण्णवीसा ॥

३. ५८.   चत्वरे चः

युक्तस्य चः स्यात् । चच्चरं ॥

३. ५९.   मृदुत्वे कः

युक्तस्य कः स्यात् । मउक्कं ॥

३. ६०.   पः क्मकुड्मलयोर्भवेत् ।

क्मस्य कुड्मले युक्तस्य च पो भवेत् । रुप्पिणी । कुप्पलं ॥

३. ६१.   वात्मनि

आत्मनि युक्तस्य पो वा स्यात् । अप्पा, अत्ता । अप्पाणो, अत्ताणो । तादात्म्यमाहात्म्ययोः प एव नित्यमभिधानात् । ताअप्पं । माहप्पं ॥

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48 B सरआसुं which is definitely incorrect and not authorised by Mss.: A om.

49 UG सम्मगो; IO वम्मसो; A same as B.

50 This is an additional ex. found only in A.

51 Mss. and B मित्य°; B brackets नित्यम् and puts '(?)' by the side of the word. It is surely a scribal error; cf. Rt. III, 12.

३. ६२. **भो ह्वः**

ह्वो भः स्याद्वा । गब्भरो, गह्वरो । जिब्भा, जीह्वा । पब्भो, पह्वो ॥

३. ६३. **वस्यापि विह्वले**

विह्वले ह्वो भः स्यात् । वस्यापि भः स्यात् । भेब्भैलो । वानुवृत्तेः विह्वलो ॥

३. ६४. **भिन्दिपाले ण्डः ॥ ३७ ॥**

युक्तस्य ण्डः स्यात् । भिंडिवालो ॥

३. ६५. **वृन्ते ण्टः**

युक्तस्य ण्टः स्यात् । वेंटं ॥

३. ६६. **शादिशिरःस्थयोर्नणोर्ण्हः**

शादयः शषसहाः । तच्छिरःस्थयोर्नणोर्ण्हः स्यात् । पण्हो । उण्हं । ण्हाणं । श्लक्ष्णे सण्हं, 'उपरिस्थाः' (PS. III. 1.) इति कलोपे ण्हत्वम् ॥

३. ६७. **स्निहेर्न स्यात् ।**

ण्ह इत्येव । सिणिज्झइ, णिज्झेइ । सिणिद्धो, णिद्धो । सिणहो, णेहो ॥

३. ६८. **तीक्ष्णे निशितार्थे खः**

निशितार्थे तीक्ष्णे युक्तस्य खः स्यात् । तिक्खो सरो । अन्यत्र तिण्हो रइकिरणो ॥

३. ६९. **शेषादेशावनादौ द्विः ॥ ३८ ॥**

अनादौ वर्तमानौ शेषादेशौ द्विः स्याताम् । लुप्तावशिष्टः शेषः । मुग्गरो । रच्छा । विण्णाणं । आदौ तु गामो, खंभो ॥

३. ७०. **वर्गेऽत्र युजः पूर्वः**

युगिति समानां द्वितीयचतुर्थानां संज्ञा । अत्र द्विर्भावे वर्गे वर्गमध्ये युजो द्वितीयचतुर्थयोः स्थाने पूर्वः । कोऽर्थः । द्वितीयस्य प्रथमश्चतुर्थस्य तृतीयः स्यात् । रुक्खो । अग्घो । रच्छा । उअज्झाओ । सेट्ठो । वुड्ढो ।

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52 B भिब्भलो; I भेबलो; O भवलो; reading adopted after UGA, of VR. III; 47. 53 BIO om.

54 U °ण्णो; G तिण्णो; I ण्मो; O गामो; A तखा.

55 UIO युक्तः; so also in comm.

56 UO रक्खा; I·रवक्खा; G रक्कखा; A om.

पत्थिदो । मुद्धो । पुप्फं । गब्भं । युज इति किम् । ककसो । रज्जू । गड्डहो । मग्गो ॥

३. ७१. नीडादौ

अनादौ द्विरिति द्वयमेवानुवर्तते । न शेषादेशयोरिति । नीडादावनादौ द्विः स्यात् ॥

नीडव्याहृतमण्डूकस्रोतांसि प्रेमयौवने ।
त्रैलोक्यस्थूलतैलर्जुस्थूणार्थस्थाणुमुख्यकाः ॥

णेड्डं । वाहित्तं, ऋष्यादित्वादित्त्वम् । मंडुक्को । सोत्तो । पेम्मं । जोव्वणं । तेल्लोक्कं । यौवनत्रैलोक्ययोर्मध्य एव द्वित्वं लक्ष्यानुसारात् । थुल्लं । तेल्लं । उज्जू, ऋत्वादित्वादृत उत्वम् । खण्णू, अन्यत्र थाणू ॥

३. ७२. आम्रकम्रताम्रे बः ।

एषु रेफलोपे सति बकारागमः स्यात् । व्याख्यानतो विशेषलाभ इति न्यायात् मकारस्याध एव । अंबो । कंबो । तंबो[57] ॥

३. ७३. न रहौ

रहौ द्विर्न स्याताम् । धीरं । जीहा । बाहो ॥

३. ७४. आङो ज्ञो णः

आङ उत्तरस्य ज्ञ आदेशो णो द्विर्न स्यात् । आणा । आणत्ती । आणवेइ । आङ इति किम् । विण्णाणं । अहिण्णाणं ॥

३. ७५. सेवादौ वा

सेवादावनादौ द्विर्वा स्यात् । क्वचिदप्राप्ते क्वचित्प्राप्ते च विकल्पः ।

सेवा कौतूहलं दैवं निहितं नखजानुनी ।
त्रैलोक्यं कर्णिकारश्च वेश्यौ भूर्जं च दुःखितम् ॥
उत्सवोत्सुकदीर्घैकशिवतूष्णीकरश्मयः ।
दुष्करो निष्कृपो रात्रीश्वरदुर्लभनायकाः ॥

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57 UIOG °व्याहृत; A same as B. A adds after Kārikā एषु द्वित्वं which is superfluous.

58 U alone adds here अम्बो which is definitely a mistake.

59 UIO वेस्सा; G reads वेस्सा; correctly but brackets स्सा; A om. the entire Kārikā and the whole set of exs. after सेव्वा.

वद्धापिवादयः कर्मकरो मन्ये परस्परम् ।
अश्वाश्रचित्तपुष्याद्याः प्रादीणश्च श्रमिश्वसी ॥

सेवा, सेव्वा । कोउहलं, कोउहल्लं । देवं, देव्वं । णिहिअं, णिहित्तं । णहो, णक्खो । जाणू, जण्णू । तेल्लोअं, तेल्लोक्कं । कणिआरो, कण्णिआरो[61] । वेसा, वेस्सा । भूजं, भुज्जं । दुहिओ, दुक्खिओ । ऊसवो, उस्सवो । ऊसुओ, उस्सुओ । दीहो, दिग्घो । एओ, एक्को । सिवो, सिव्वो, । तुण्हीओ, तुण्हिक्को । रसी, रस्सी । दुअरो, दुक्करो । णिइवो, णिक्किवो । राई, रत्ती । ईसरो, इस्सरो । दुलहो, दुल्लहो । णाअओ, णाअक्को । वत्प्रत्ययोऽव्ययः चक्रवद् भ्रमतीत्यत्र चक्कं व्व भमइ, चक्कं व भमइ । वाशब्दस्य यथादित्वेन ह्रस्वत्वपक्ष एव द्वित्वम् । चंदो व, चंदो व्व । अन्यत्र चंदो वा, चंदो पिव, चंदो प्पिव । आदिना मेहो मिव, मेहो म्मिव । चंदव्व, मेहप्पिव, रुक्खव्विव, पुत्तम्मिव इत्यादौ संधावोकारलोपो दृश्यते । कम्मअरो, कम्मकरो । मणे, मण्णे । परोवरं, परोप्परं, संधावोत्वम् । आसो, अस्सो । आसं, अस्सं । चिअं, चित्तं । चिणमिति केचित् । पूसो, पुस्सो । प्रादेरिण उत्तरौ श्रमिश्वसी धातू यथा — विस्समइ, वीसमइ । विस्ससइ, वीससइ । वीसामो, विस्सामो । णीसासो, णिस्सासो । ऊसासो, उस्सासो । ऊससइ, उस्ससइ इत्यादि ॥

३. ७६. समास उत्तरतः ॥ ३९ ॥

समास उत्तरत उत्तरपदे आदेर्द्वित्वं वा स्यात् । — 'परव्वसो अप्पा' [= परवशः आत्मा, Ra. II. 1] परवसो अप्पा । — 'ववसाअरइपओसो' [= व्यवसायरविप्रदोषः, R. I. 14] । रइप्पओसो । — 'बद्धप्फलम्मि कुसुमे' [62] [= बद्धफले कुसुमे, R. III. 6] । बद्धफले ।

३. ७७. श्लिष्टम्लिष्टक्रियारत्नशार्ङ्गेषु स्याद् विकर्षणम् । पूर्वं तत्स्वरवच्च स्यात्

युक्तस्य विकर्षणं विश्लेष इत्यर्थः । अधिकारोऽयमा पादसमाप्तेः[63] । एषु विकर्षणं स्यात् । तच्च पूर्वं तत्स्वरवच्च स्यात् । तस्य विकृष्यमाणस्य स्वरोऽस्मिन्निति

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60 IO 'स्सा. 61 UG कण्णिकारो ; IO कण्णिकारो.

62 B has left a blank bracket here with a view to tracing it. This is my own identification. 63 UG परिसमाप्तेः

तत्स्वरवत् । सिलिट्ठं । मिलिट्ठं[64] । किरिआ । ‘ झाणेण वेअपढणेण कदु-क्किं[65]आहिं ’ [= ध्यानेन वेदपठनेन क्रतुक्रियाभिः, KM. I. 24] इति राजशेखरस्यापपाठ एव । रअणं । सारंगपाणी ॥

३. ७८. कृष्णे वा स्यात्

विकर्षणं तत्स्वरवच्च पूर्वं वा स्यात् । कण्हो मेहो[66] । कसणो ॥

३. ७९. न नामनि ॥ ४० ॥

नामनि संज्ञायां कृष्णे विकर्षणं न स्यात् । कण्हो त्ति णंदत[67]णँओ ॥

३. ८०. इः श्रीह्रीक्लान्तम्लानक्लिशिषु

पूर्वमिति विभक्तिविपरिणामेन सप्तम्यन्तमेवानुवर्तते । एषु विकर्षणं स्यात्, तत्र पूर्वस्मिन् इः स्यात् । सिरी । हिरी । किलंतो । मिलाणो । क्लिशिर्धातुः । किलिस्सइ, किलेसइ ॥

३. ८१. प्रस्य च स्वप्ने ।

[68]स्वप्ने प्रस्य विकर्षणं स्यात् । तत्र पूर्वस्मिन्निश्च । सिविणो ॥

३. ८२. र्शर्षर्हेषु स्यात्

एषु विकर्षणं स्या[69]त् । पूर्वस्मिन् इश्च । आअरिसो । वरिसणं । गरिहा ॥

३. ८३. स्पृशिदृश्योर्वा स्यात्

अनयोर्धात्वोः संबन्धिनः र्शस्य विकर्षणं स्यात् । पूर्वं तत्स्वरवच्च । फरिसेइ, फंसेइँ[70] । फरिसो, फंसो[71] । दरिसणं, दंसणं ॥

३. ८४. क्वचि[72]न्न स्यात् ॥ ४१ ॥

र्शर्षयोर्विकर्षः क्वचित् न स्यात् । पार्श्वे पासं । वर्षासु वाँ[73]साओ । ‘वासाग-

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64 UG om. 65 Acc. to Dr. Ghosh's edition the verse No. is 23. The reading of Mss. is very corrupt. UIO आगेणवेअपचिक्केण कदुक्कियाहिं ; G आगेण वेअप. चिकीणवदुकिआहिं ; A om.

66 UGIO चमुहो ; A मोहो; IO read कण्वो for कण्हो ; G कणोह.

67 U कुम्भो । उणन्यउणओ ; IO कुम्भो । उतान्यतणओ ; G कुम्भो उणअउणओ ; AB read correctly.

68 A inserts च after प्रस्य and om. स्वप्ने.

69 Mss. om. स्यात्. 70 UIO फसेहि; G फसेव.

71 UIO फस्सो; G पस्सो. 72 U inserts वा here.

73 UIOG वर्षास वासीओ.

म्मि मग्गो घरहुत्तमणेण पहिएण[74] [= वर्षागमे मार्गः गृहाभिमुखमनसा पथिकेन, GS. VII. 94] ॥

३. ८५. बर्हार्होरच

बर्हे[75]र्हधातौ च हस्य विकर्षः स्यात्। पूर्वस्मिन् अः स्यात्, चकारादिश्च। बरहं, बरिहं। बरही, बरिही। अरहइ, अरिहइ। अरहणा, अरिहणा ॥

३. ८६. दशार्हे हलुक्

दशार्हे हकारे हलुक् स्यात्। दसारो ॥

३. ८७. वज्रस्य वा प्रागित्।

वज्रस्य युक्तविकर्षो वा स्यात्। तत्र प्रागिच्च स्यात्। वइरं, वज्जं ॥

३. ८८. प्लोषप्लुष्टश्लोकस्नायुषु नित्यं

एषु विकर्षो नित्यं स्यात् प्रागिच्च। पिलोसो पिलुट्ठो। सिलोओ। सिणाऊ॥

३. ८९. न वा स्नातेः ॥ ४२ ॥

स्नातेर्विकर्षो न वा स्यात् प्रागिच्च। सिणाइ, ण्हाइ[76]। सिणाणं, ण्हाणं ॥

३. ९०. एवं स्निहेरपि स्यात्

स्निहेर्धातोरपि एवमिति[77] विकर्षो वा प्रागिच्च। णिज्झइ, सिणिज्झइ। णिद्धो, सिणिद्धो। णेहो, सिणेहो ॥

३. ९१. पूर्वे वस्यापि मत्वं च।

पूर्वे[78] विकर्षो वा स्यात् प्रागिच्च। वकारस्यापि मत्वं च स्यात्। पुरिमं, पुव्वं ॥

३. ९२. अः क्ष्माश्लाघ्योः

क्ष्माशब्दस्य श्लाघृधातोश्च विकर्षः स्यात् प्रागकारश्च[79]। न वेति निवृत्तम्। छमा। सलाहइ। सलाहा। सलाहणिज्जो ॥

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74 The readihg of Mss. is very corrupt. वासीगमम्मि मग्गो घरहुत्त-मणेण पहिएण, IO °हुत्तमणेण पहिओण; G °वग्गोधुरहुत्तमणेण गवओण; A om.

75 U om. हकार, इकारो instead of ह.

76 I reads ण्वा (ण्या in O) for ण्हा.

77 Mss. insert these two words here.

78 UIO पूर्वं. 79 A प्रागश्च.

३. ९३. ज्यायामीत् स्यात्

ज्याशब्दे विकर्षः स्यात् । प्राक् चँ दीर्घेकारः स्यात् । जीआ ॥

३. ९४. उत्पद्मतन्व्याद्योः ॥ ४२ ॥

पद्मादौ तन्व्यादौ च विकर्षः स्यात् प्रागुच्च ।

पद्मवत्सरकाश्मीरवेश्मसद्माम्बरादयः ॥
तन्वी लघ्वी मृद्वी पट्वी साध्वी च गुर्वी च ।
पूर्वा च बह्वयाशिस्वी पृँथ्वी चेत्यादयः प्रोक्ताः ॥

पउमं, पउमा । पोम्मा, पोम्मराओ दँढादित्वात् । घसुँमरो । कँसुमीरा । वेसुमो । सउमो । अउमरो । तणुई । लहुई । मउई । पँडुई । साहुई । गरुई । पुरुई । बहुई । असिसुई । पुहुई, ऋत्वादित्वादत उत् ॥

३. ९५. चार्वङ्ग्यां रस्य च लुक्

विकर्षः प्रागुच्च स्यात् । रस्य च लुक् स्यात् । चाउअंगी ॥

३. ९६. द्वारे वाद्योः क्रमाल्लुक् चँ ।

द्वारे विकर्षो वा स्यात्, प्रागुच्च । दुआरं । विकर्षाभावपक्षे दवयोः क्रमात् लुक् स्यात् । वारं । दारं ॥

इति श्रीमार्कण्डेयकवीन्द्रकृतौ प्राकृतसर्वस्वे भाषाविवेचने
महाँराष्ट्र्यां युक्तवर्णविधिस्तृतीयः पादः ॥ ३ ॥

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80 U om. च; G प्रागिकारस्य दीर्घत्वम्; A प्रागिकारश्च.
81 Mss. excepting A are corrupt. 82 UG वाक्षा.
83 UI अपखुमरो; G अघ°; O अपस°. 84 BUGIO कखुमीरा; A om.
85 UIGA om. 86 G om. the Sū. 87 G om.

चतुर्थः पादः ।

४. १. संधौ बहुलमचामज्लोपविशेषाः[1]

परः संनिकर्षः संधिः । संधौ विषये अचामज्लोपो विशेषश्चेत्येते बहुलं स्युः । अज् यथा—मज्झिमं, उत्तिमं, सप्तपर्णः छत्तिवण्णो, मरहट्ठो इत्यादौ नित्यम् । जउणाअडं, जउणअडं । लच्छिवई, लच्छीवई । मुअवत्तं, मुआवत्तं । वहुमुहं, वहूमुहं । वेणुवणं, वेणूवणं । कण्णिआरो कण्णआरो[2] । परप्परं, परुप्परं । वाउलो, वाऊलो । अक्खउहिणी, अक्खोहिणी । चंदउदओ, चंदोदओ इत्यादौ विकल्पः । लोपो यथा—पलगण्डे पलंडो, वेतण्डे वेंडो[3] इत्यादौ नित्यम् । सोअमल्लं, सोमल्लं । पाअवडणं, पावडणं । पाअवीढं, पावीढं । अंधआरो, अंधारो । खंधाआरो, खंधारो । कुंभआरो, कुंभारो । चक्कआओ, चक्काओ । राअउलं, राउलं । राअउत्तो, राउत्तो । काअइंची, काइंची इत्यादौ विकल्पः । विशेषो रूपान्तरप्राप्तिर्यथा—उहअवासं, उभयपार्श्वं, अवहोवासं[4] । उहअमुहं, उभयमुखं, अवहोमुहं[5] । जअक्कारो, जोक्कारो । सुअण्णं, सोण्णं । परोवरं, परोप्परं । एवं बाहुल्यान्नानाविधा विधयो लक्ष्यानुसारतो ज्ञेयाः ॥

४. २. युते ह्रस्वः ।

युते युक्ते परे दीर्घो ह्रस्वः स्यात् । श्यामलाङ्गः सामलंगो । मइंदो मृगेन्द्रः । सल्लुद्धारो । रण्णा । रण्णो । तिण्णं । बाहुल्यात् पुणोत्तं, तेत्तीसा, णेत्तं, गोत्तं, दोण्णं, इत्यादि ॥

४. ३. शेषे द्वित्वमनाप्ते दीर्घः स्यात्

परे इत्यर्थे सप्तमी । ऊसुओ । ऊसवो । वीसासो । वीसामो । अश्वः अस्सं[9]

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1 UA °मङ्लोप°; IO मतामङोप°; G agrees with B correctly.

2 IO कण्णि(°ण्णि in O)कारो.

3 B puts '(?)' here, but this is the reading of Mss.

4 UIO वेतण्डो; Ga grees correctly with B; A om. portion after लच्छीवई. 5 In these two exs., UIO read ह instead of ढ.

6 UGIO अहोवासं. 7 UIOG अहोमुहं.

8 G alone reads it. 9 UG प्रश्नः; A om. प्रश्नः; UIO अश्नं: for अस्सं; G same as B.

आसो आसं । बाहुल्यात् दुर्लहं,– ' दरपुरिसाइरि विसमिरि जाणहु पुरिसाण जं दुक्खं ' [=दरपुरुषायिते विश्रामशीले जानीहि पुरुषाणां यद् दुःखम्, GS. I. 52] इति सप्तशती ॥

४. ४. गुण इतः[11] क्वापि ।

स्यात् । गणेसरो, चंदोदओ, पिओवगमणं, इत्यादौ नित्यम् । वेग्गो, विअग्गो । वेंजणं, विअंजणं, इत्यादौ विकल्पः । अविएत्थ, तुहत्ति, अहरुट्ठं, इत्यादौ नित्यम्[12] ॥

४. ५. विंशत्यादौ बिन्दोर्लुक् तेर्वा दीर्घता चादेः ।

विंशत्यादौ बिन्दोर्लुक् स्यात्, तेर्लुक् वा स्यात्, आदेश्च दीर्घता स्यात् । वीसा, वीसई । तीसा । तेत्तीसा । तेवीसा, तेवीसई ।– ' आदीतौ बहुलम् ' (PS. V. 30) इत्यात् ॥

४. ६. ओत्वं लुक् च विसर्गस्य

क्वचिदोत्वं क्वचिद् लुक् च स्यात् । सरोरुहं, सररुहं । मणोहरो, मणहरो । क्वचिल्लुगेव । सरवरो । णहअलं । उरअडं । णिराउसा, णिरणुक्कोसो, णिरं-

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10 G °त्वम्. 11 A इकः ; IO इति.

12 B puts query mark after this sent. In fact the exs. given here by Mss. as well as by B are as follows :—BUIO अविएत्थ, तुअइ, अहरोट्टं ; A om.; G अविवत्थ, तुअइ, अहसेट्टं. The Sū. in question is a controversial one. Mk enjoins इतः, but includes side by side उ also as is evident from the ex. चंदोदओ and पिओवगमणं. Rt. resorts to इ alone (cf. PK I. 5. 3 – ' परेण पूर्वेण च सार्वमाहुरिको गुणं क्वापि पदेषु धीराः '). The reading ' इकः ' of A is in accord with the Sū. of Rt. just quoted. The last three exs, however, have no direct bearing on the present Sū. of Mk. The word तुअइ (=Skt. तुहत्ति) is evidently a scribal error and the form अहरोट्टं is not allowed in Pkt (cf. He. I, 84). Hence I have emended the text as above (also cf. Candrikā of Dikṣita on Vr. IV. 1). What Mk means to say is that in case of अविएत्थ the retension of ए is obligatory, while in case of तुहत्ति the elision of इ is obligatory, and in case of अहरुट्ठं absence of guṇa is obligatory. Here it is to be noted that the ex. चंदोदओ as being obligatory according to the present Sū. contradicts the use of optional form चंदउदओ as given in Sū. 1 in this Pāda by Mk.

तरं, णिरुवमं, दुराआरो, दुरासओ[13], दुरइक्कमो, पुणरुत्तं, पुणरवि, इत्यादयः प्रयोगाः संस्कृतादुन्नेयाः ॥

४. ७. दोर्लोपः स्यादुदुम्बरे ।

उंबरो ॥

४. ८. यसश्च संख्याशब्दानां

यसो लोपः स्यात् । तेरह । तेवीसा । तेत्तीसा[14] । तेचत्तारीसा[15] । तेवण्णासा । एवं शय्यादेराकृतिगणत्वात् ॥

४. ९. यावदादिषु वस्य वा ।

लोपः स्यात् ॥

यावत्तावद्देवकुलमेवमेवावटस्तथा ।
जीवितावर्तमानाद्या विज्ञेया यावदादयः ॥

जा, जाव । ता, ताव । देवउलं, देउलं । एअमेअ, एमेअ । अवडो, अंडो[16] । जीविअं, जीअं । 'संधौ' (PS. IV. 1) इत्यादिना इः[17] स्यात् । आवट्टमाणो, अट्टमाणो । आदिशब्दात् आवट्टणा, अट्टणा । पावरओ, पारओ ॥

४. १०. कालायसे यस्य

लोपो वा स्यात् । कालाअसो, कालासो ॥

४. ११. दस्य हृदये

दस्य लोपो वा स्यात् । हिअअं, हिअं ॥

४. १२. जस्य भाजने ।

जस्य लोपो वा स्यात् । भाअणं, भाणं ॥

४. १३. अन्त्यस्य हलो नित्यं

लोपः स्यात् । जसो । मणो । इंदई[18] ॥

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13 BUIO दुरीसओ; G दुरूसओ; A om.

14 UI तेत्तासा; O om.; AG same as B.

15 UGI तेत्तोरीसा; O तेत्तोरिसा; A om.

16 IO अवंतो; अंतो; U °त्तो, °त्तो; A om.

17 B इकारः; the reading is adopted after the Mss. with single exception of A which agrees with B. 18 UGIO इदइ.

४. १४. विद्युद्वर्जं स्त्रियामात् स्यात् ।

अन्त्यहल इत्येव । सरिआ । पडिवआ । विद्युति तु विज्जू[19] ॥

४. १५. रो रा

स्त्रियामन्त्यहलो रः स्थाने रा स्यात् । गिरा । धुरा ॥

४. १६. क्षुधि हा

क्षुधि अन्त्यहलो हा स्यात् । छुहा ॥

४. १७. शरदो दः स्यात्

अन्त्यहल इत्येव । सरओ ॥

४. १८. दिक्प्रावृषोः सः स्यात् ।

अन्त्यहल इत्येव । दिसा । पाउसो ॥

४. १९. आयुरप्सरसोर्वा स्यात्

अन्त्यहलः स इति च । आऊ, आउसो । अच्छरा, अच्छरसा ॥

४. २०. वक्रादौ बिन्दुरिष्यते ।

बिन्दुरागमः । स च लक्ष्यानुसारात् क्वचित् प्रथमाद्[20] वर्णात् क्वचिद् द्वितीयाच्च परः ।

वक्रत्र्यस्र[21]वयस्याश्रुश्मश्रुनिवसनदर्शनस्पर्शाः ।
शुल्कप्रतिश्रुतमनस्विगृष्टिपुच्छातिमुक्ताद्याः ॥

वंकं । तंसं । वअंसो । अंसू । मंसू । णिअंसणं । धातूपलक्षणमिति केचित् । विअंसणं । दंसणं । फंसो । सुंकं । पडिंसुअं[22] । बाहुल्यादिकारः स्यात् । मणंसी । गंठी । पुंछो । अइमुत्तं ॥

४. २१. मश्च

अन्त्यहलो मकारस्य बिन्दुः । किं । वणं । तुण्हिं[23] । 'संधौ' (PS. IV. 1) इत्यादिना ह्रस्वत्वमनुस्वारात् पूर्वं वक्तव्यम् ॥

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19 UGO विज्जुं; I बिज्जुं; A om. 20 UG प्रथम; IO प्रथमा.

21 U क्रश; G त्र्यश; IO श्रक; A same as B.

22 B पडंसुसं which is corrupt.; UIO पडंसुअं: G पडंसुअं; A om. Em. is mine; cf. Vr. IV, 5.

23 UG तुण्हं; I तर्णं; O तुण्हं; A same as B.

४. २२. **अचि वा**

अचि परे मो बिन्दुर्वा स्यात् । घरं आअदो, घरमाँअदो ॥

४. २३. **नङोर्हलि**

हलि परे नङोर्बिन्दुः स्यात् । विंझो[25] । पंती ॥

४. २४. **तद्वर्गान्तो न वा वर्गे ।**

वर्गे परे बिन्दुस्तद्वर्गान्तो न वा स्यात् । हलं कड्डइ, हलङ्कड्डइ[26] । मंतं जवइ, मंतञ्जवइ । पिअं णेइ, पिअण्णेइ । हरिं णमइ, हरिण्णमइ । जलं मंथइ, जलम्मंथइ ॥

४. २५. **लुङ् मांसादौ**

मांसादौ बिन्दोर्लुग्[27] वा स्यात् ।

मांसं मांसलसंमुखमेवमिदानीं कथं नूनम् ॥

मंसं, मासं । मंसलं, मासलं । संमुहं, समुहं । एअ, एअं । इआणि, इआणिं । कह, कहं । णूण, णूणं । आकृतिगणोऽयम् ॥

४. २६. **सिंहे संस्कारादौ च नित्यं स्यात् ।**

बिन्दोर्लुगित्येव । सीहो । सक्कारो । सक्कअं । सक्किरिआ । सत्थवो । सत्थुअं । सत्थावो ॥

४. २७. **पुंसि न्सन्तप्रावृट्छरदः प्रेमादिवर्जं स्युः ।**

नन्ताः सन्ताः प्रावृट् शरदित्येते पुंसि स्युः प्रेमादिवर्जम् । कम्मो । जसो । पाउसो । सरओ । प्रेमादिवर्जमिति किम् । पेम्मं । सिरं । णहं । अच्छरा ॥

४. २८. **काश्मीरसीमोष्मेमानः स्त्रियाम्**

कसुमीरा । सीमा । उम्हा । इमन्प्रत्ययः ।— ' पत्ता दिणं वड्डिमा[28] ' [= प्राप्ता दिनं वृद्धिम्]

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24 UGIBO पर॰; correction acc. to A which seems to be most sensible. 25 UGIO विंशो.

26 UG read ड and IO ढ in place of ड्ढ in these exs. G om. the 2nd ex. 27 BUIO बिन्दुः; em. acc. to G; A om.

28 A simply वड्ढिमा; U ड्ढ; I ड; O ढ; G च for ड्ढ.

४. २९. प्रश्नाक्षिसंधय: ।
पृष्ठरश्मी च वा

एते पञ्च स्त्रियां वा स्युः । पण्हो, पण्हा । अच्छि, अच्छी । संधि, संधी । पुट्ठं, पुट्ठी । रस्सी[29] ॥

४. ३०. अन्येषामत्र शिष्टानुसारतः ।

अत्र प्राकृतानुशासने अन्येषां लिङ्गं शिष्टप्रयोगानुसारतो[31] ज्ञेयम् । यथा— गुणा, गुणाइं । बिंदुणो, बिंदूइं । वअणो, वअणं । णअणो, णअणं, इत्यादि दिङ्मात्रम् ॥

४. ३१. अवापयोरोत्

अनयोरोद् वा स्यात् । ओवाहइ, अववाहइ । ओसरइ, अवसरइ ॥

४. ३२. माल्ये निरः

माल्ये परे[32] निर ओ वा स्यात् । ओमालिअं, णिम्मालिअं[33] ॥

४. ३३. उच्चोपस्य[34] कस्यचित् ।

कस्यचिन्मते उपस्य उत्स्याद्वा । चकारादोच्च । उहसइ, ओहसइ, अवहसइ ॥

४. ३४. त्वस्य त्तणं स्यात्

तद्भावे विहितस्य । वेत्येके[35] । सिसुत्तणं, सिसुत्तं ॥

४. ३५. ताया दा

वेति निवृत्तम् । ताया दा स्यात् । पीणदा । जणदा ॥

४. ३६. क्त्वायचोस्तूणतूणमौ ।
तो द्विर्लुक् च क्वचित्

क्त्वायचोः स्थाने तूणतूणमौ स्याताम् । अनयोस्तकारस्य[36] क्वचिद् द्विर्भावश्च क्वचिल्लुक् च स्यात् । घेऊण, घेत्तूण । घेऊणं, घेत्तूणं । सोऊणं, अत्र न द्विः । हंतूण, हंतूणं ।– 'नडोर्हलि' (PS. IV. 23) इति बिन्दुस्ततो

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29 UIO insert here सन्धा उद्धो उच्चा (च वा in O) वा; also G सन्धा उद्दो उद्दा वा. 30 UIO रस्सि; G om. 31 UGIO विशिष्ट.

32 UG om. 33 B निम्मालिअं; U निम्मोणिकिअं; I पिमाणिअं; O पिमाणिअं; reading adopted after GA. 34 U उदो°; IO उच्चो; G उदोदस्य.

35 BA केचेव; em. acc. to other Mss.; cf. Vr. IV, 22. 36 A तस्य.

'वर्गे तद्वर्गान्तः' (PS. IV. 24)। हन्तूणं इत्यन्त्यहल्लोपे द्वित्वम्[37]। हणिऊण इत्युक्तेऽत्र इत्वम्[38]। एवं छेत्तूण, जेत्तूण, जोत्तूण, भोत्तूण, मोत्तूण, रोत्तूण, सेत्तूण, इत्यादयः। एषां तुमादौ छेत्तुं, भेत्तुं, रोत्तुं, रोत्तव्वं इत्यादयश्च दृश्यन्ते ॥

४. ३७. इअ उआणश्च

क्त्वायचोः स्याताम्। हणिअ[39]। सुणिअ। आरंभिअ। घेउआण। सोउआण[40]। चकारात् तूणतूणमौ पूर्ववत् ॥

४. ३८. क्वचिच्च तुम्[41]।

क्त्वायचोरित्येव। काउं कृत्वा। परिरंभिउं परिरभ्य। क्वचिदिति शिष्टप्रयोगानुसारार्थम्। चकारात् इअ उआणश्च तथैव ॥

४. ३९. त्वा च दट्ठूणमित्याद्याः

तूणतूणमोस्तुकारेण सह दट्ठूणमित्याद्याः स्युः। चकारोऽयं पूर्वोक्तसमुच्चयार्थः। दृश्यादीनामर्थात्।—'दट्ठूण गआगअं च मारुअतणअं' [= दृष्ट्वा गतागतं च मारुततनयम्, R. II. 44]। 'कड्ढूण व कौलिअं' [= कृष्ट्वा वा कालियम्][42]। वड्ढूणं, चड्ढूणं[43], इत्यादि ॥

४. ४०. वन्तः स्यात् क्तवतोर्वतोः।

क्तवतोर्वतोः स्थाने वन्तः स्यात्। गअवंतो। कअवंतो ॥

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37 This sent. which is given in B is preserved only in IO which read हंतूण हलन्त्यहपे द्वित्वम्.

38 Mss. read it as हणित्तण इत्युक्तेत्वे; A om.; B हणिऊण इत्युक्तेत्वे and puts a query mark. The reading of Mss. is definitely an error. Moreover, it seems, a portion of comm. here is lost. Mk here seems to have mentioned the ending -इऊण; cf. VI. 6 (प्रायेणात पदिवातः स्युः) and also Vr. VII. 33 by which the form हणिऊण is admissible. Em. is mine. In Oriya participle endings -उण and -इण are used. See EOLS, pp. 179–81. 39 A हसिअ. 40 UGA om.

41 Mss. and B except U read तुम्; U डम्.

42 BA कालिन्दि; em. acc. to UGIO; they also read कडुण for कड्ढूण.

43 AB give चत्तुणं; U is not clear; G चड्डुणं; IO चप्पुंणं (?). All of this being meaningless, I have emended the text as above.

४. ४१. तृडेरिरः

तच्छीलादौ विहितस्य तृडेरिरः स्यात् । भमिरो । सहिरो ।

४. ४२. आल्विल्लोल्लालवंतेंतास्तु मतोर्मताः ।

मतुप्प्रत्ययस्य स्थाने आलु इल्ल उल्ल आल वंत इंत इत्येते षट् मताः । ईसालू । गुणिल्लो । थणुल्लो । हरिसालो । पुण्णवंतो । घरिंतो[46] ॥

४. ४३. इनोर्मंतः

मतोर्मंतः स्यात् । हणुमंतो । हनुमानित्यस्यान्त्यहलो लोपे हणुमा ॥

४. ४४. इणो वा स्यात्

इण उत्तरस्य मतोर्मंतो वा स्यात् । अग्गिमंतो, अग्गिवंतो । अंसुमंतो, अंसुवंतो ॥

४. ४५. आल्वन्तादिण्णपि वा स्त्रियाम् ।

आल्वादेश उत्तर इण्णपि वा स्यात् स्त्रियाम् । ततः स्त्रियामीप्रत्ययः । लज्जालुइणी अज्जा, लज्जालू वा ॥

४. ४६. उल्लस्तस्येदमित्यर्थे

इण इति निवृत्तम् । तस्येदमित्यर्थे नाम्न उल्लः स्याद्वा । राउल्लं सेण्णं, राअईअं वा ॥

४. ४७. इल्लस्तत्र भवे भवेत् ।

वेत्येव । पुरिल्लो, पोरो वा ॥

४. ४८. स्वार्थे च ह्रश्च

स्वार्थे च उल्लोल्लौ स्याताम् । ह्रश्च स्वार्थे स्यात् । वेत्येवं । पुत्तुल्लो । पुत्तिल्लो । पुत्तह्रो । पुत्तो । एक्कोल्लो, एक्केल्लो, अत्र बाहुल्यान्न ह्रस्वः । एक्कह्रो ॥

४. ४९. दीर्घैकाद्रल्लौ

वेत्येव । स्वार्थे । दीर्घाद्रः[50] स्यात्, एकात् ल्लः स्यात् । दीहो, दीहरो ।

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44 UGA -इरः; IO -इइ. 45 UGIO अणुल्लो; A same as B.

46 U घरिरित्तो; GI परिरित्तो (त्तो in O); A reads correctly.

47 BA अन्त्यहल्लोपे; em. acc. to other Mss.

48 UOI सव्वणंक्ष; G सव्वइणक्ष; A same as B. 49 UGIO वेत्येके which is definitely erroneous. 50 UGIO हृस्वः; A same as B.

अनभिधानात् द्वित्वपक्षे न स्यात्, दिग्घो। एक्को, एकल्लो ॥

४. ५०. लस्तु पीतविद्युद्भ्याम् ।

अन्यव्यवच्छेदार्थस्तुशब्दः। पीतविद्युद्भ्यां लः स्याद्वा। पीअं, पीअलं। विज्जू, विज्जुला, विज्जुली ॥

४. ५१. एभ्योऽपि कः

एभ्यः सर्वेभ्यः स्वार्थिकप्रत्ययेभ्योऽपि स्वार्थे कः स्यात्। एक्कोल्लओ। पुत्तअओ। दीहरओ। विज्जुलिआ। अपिशब्दान्नाममात्रादपि। पुत्तओ। रुक्खओ। स्वार्थ इत्युपलक्षणम्, अज्ञातादिष्वपि स्यात्। यथोक्तम्—

अज्ञाते कुत्सिते चौल्ये तथा ह्रस्वानुकम्पयोः।
उत्कर्षार्थे च संज्ञायां कप्रत्यय उदाहृतः ॥ इति।

को एसो रुक्खओ, दुराआरओ, इत्यादि ॥

४. ५२. इअ मयटः

सुलोपः सूत्राणां छन्दोवत्त्वात्। मयटः स्थाने इअः स्याद्वा। सुवण्णिओ, सुवण्णमओ ॥

४. ५३. हुत्तं कृत्वोर्थ आभिमुख्ये च ।

वेति निवृत्तम्। कृत्वःप्रत्ययार्थे आभिमुख्ये च नाम्न उत्तरे हुत्तं स्यात्। पंचहुत्तं भुंजइ।– 'घरहुत्तमणेन पहिएँण' [= गृहाभिमुखमनसा पथिकेन, GS. VII. 99] ॥

४. ५४. वृन्दे दस्य द्रः स्यात्

विंद्रं। विंद्रावणं।– 'मोरविंद्राणं' [= मयूरवृन्दानाम्, GS. VI. 59] ऋष्यादीनामाकृतिगणत्वादत् इत्वम् ॥

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51 UG स्वार्थिकेभ्योऽपि; A om. 52 B बाल्ये; em. acc. to Mss. A lacks this Kārikā. The reading of Mss. is also in accord with the rules of Pāṇini; cf. Aṣṭādhyāyī, V. iii, 73, 74, 75, 76, 85, 86, 95.

53 BIO read this passage as परहुत्तमणेण परएण; A om.; G °परपीण; U घरहुत्तमणेण परएण. Here excepting in U, the scribal confusion between घ and प evidenced elsewhere too owing to the close similarity of both the letters in Oriya is obvious. This being established, परएण is easily corrected to पहिएण. This em. is mine.

54 UG न्दस्स; IO दस्स; A न्दस्स.

४. ५५.   स्थितिपरिवृत्ती रणोः करेण्वां स्यात् ।

करेण्वां रणोः स्थितिपरिवृत्तिः स्यात् । एसा कणेरू । स्त्रीलिङ्गनिर्देशात् पुंसि न स्यात् । करेणू मत्तो ॥

४. ५६.   हरयोश्च महाराष्ट्रस्य

स्थितिपरिवृत्तिः । मरहट्टो ॥

४. ५७.   इतरथायां न वा रथयोः ।

रेफथकारयोः स्थितिपरिवृत्तिर्न वा स्यात् । इअहरा, इअरहा ॥

४. ५८.   आलाने ल्नोः

वेति निवृत्तम् । स्थितिपरिवृत्तिः स्यात् । —' आणालक्खंभेसु व ' [= आलान-स्तम्भेषु इव, R. III. 1] ॥

४. ५९.   लटयोर्ललाटे

स्थितिपरिवृत्तिः स्यात् । लडालं ॥

४. ६०.   आदेश्च णः कश्चित् ।

णडालं ॥

४. ६१.   अपतौ घरो गृहस्य

गृहस्य घरः स्यात् । घरं । अमरघरं । अपताविति किम् । गिहवई ॥

४. ६२.   स्यातां च बृहस्पतावभौ हवयोः ।

बृहस्पतौ हवयोः क्रमादभौ स्याताम् । भअप्पई ॥

४. ६३.   मलिने लिनोरिलौ वा स्यातां

मइलं, मलिणं ॥

४. ६४.   दाढादयो बहुलम् ॥

दंष्ट्रादिषु दाढादयो बहुलं बाहुलकेन भवन्ति । तत्र—

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55 UIO °विशेषात्; AG same as B.

56 Mss. insert इति after णः which is contrary to metrical setting.

57 UIO अपघतौ (घरो in IO); here again the same confusion with regard to letter घ.   58 UIOA om.; G agrees with B.

क्वचित् प्रवृत्तिः क्वचिदप्रवृत्तिः क्वचिद् विभाषा क्वचिदन्यदेव ।
विधेर्विधानं बहुधा समीक्ष्यं चतुर्विधं बाहुलकं वदन्ति ॥ '

तथाहि — दंष्ट्रादिषु दाढादय इत्यत्र प्रवृत्तिः । भस्मादिषु भसुम इत्यत्राप्रवृत्तिः । न हि ततः खादयः कदापि भवन्ति, तदर्थक्षारादीनां छारादय एव भवन्ति । उत्पलादौ कंदोट्टं उप्पलं इत्यादौ विकल्पः । तुङ्गतरङ्गमन्दरमन्दिरादिषु तुंगतरंगमंदरमंदिरादय एवेति क्वचिदन्यदेवेति प्राकृतविजातीयसंस्कृतमेवेत्यर्थः । केवलमेषां प्रकृत्यन्तरनिरपेक्षाणां प्रत्ययादिविकारित्वेन प्राकृतत्वम् । देश्याः शब्दास्तु पोट्टादिविकल्पसिद्धास्तेषां मूलशब्देनापि प्रयोगदर्शनात्, यथा पोट्टं उअरं चेति । दंष्ट्रायां दाढा, दुहितरि धूआ, सुभगायां सुहवी, दुर्भगायां दुहवी, स्नुषायां च सोण्हा[61], दिष्ट्या दिट्ठिआ, विप्रे विप्पलो, कपाले [कलापे ?] कडप्पो, अलाबुवीणायां अलावणी, भ्रूलतायां भुमआ, वैदूर्ये वेरुलिअं, दक्षिणे दाहिणं, गोदावर्यां गोला, उभयतोमुखे अवहोमुहं, स्तोकं थोकं[62], स्थविरे ठेरो[63], पुनरर्थे उण, शनैः सणिअं, मनाक् मणं, सुकुमारे सोमालं, आतोद्ये आउज्जं, मातुलानी मामी मल्लाणी, तावति तेत्तिअं, ते तव, अहं अं, यावति जेत्तिअं जेद्दहं,– ' जेत्तिअमेत्तं तीरइ ' [= यावन्मात्रं शक्यते, GS. I. 71] एतावति एत्तिअं एद्दहं,— ' एद्दहमेत्तत्थणिआ ' [= एतावन्मात्रस्तनी, KP. II, ŚL. No. 11], कियति केत्तिअं केद्दहं,– ' केत्तिअमेत्तं व ' [= कियन्मात्रं वा, GS. IV. 39], बलीवर्दे बइल्लो, प्रावरणे पंगुरणं, स्त्रियां गवि गावी, कलापे गाई, शूर्पे चिल्लं,

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59 B विचिन्त्य. 60 UOI इन्दोट्ट; G इंदोट्ट; A om. portion from बहुलम् up to उअरं चेति; then retains portion up to स्नुषायां सोण्हा, rest om.

61 B सोण्हा. 62 B puts '(?)' here, but this reading is confirmed by Mss.; of course थोकं is once again shown to be the Pkt. form of स्तोकं (see afterwards). Is it then the same word तोक्ख which is given as an ex. of Deśya at the beginning of the work ? (cf. Intro. 3). In that case तोक्ख would be a derivative of स्तोक coming under दंष्ट्रादि class. Of course I have suggested the word थोक्खा there.

63 U थिरो.

तिरश्चि तिरच्छं, हठे बलामोडी, वनितायां विलआ, चर्चायां चच्चा, मातृष्वसरि माउच्छा माउस्सिआ, पितृष्वसरि पिउच्छा पिउस्सिआ, इत्यादयो नित्यम्। कंदोट्टं उप्पलं। शुक्तौ सिप्पी[६४] सुत्ती, स्तोके थोअं थोकं, पद्मे पउमं पोम्मं, छेके छेओ छइल्लो, श्वश्र्वां सस्सू अत्ता, विदर्भे विच्छोभो विअब्भो, भ्रमरो भसलो, प्रगल्भे तरट्टो पअब्भो, गाढं णिपट्टं, संबन्धी केरो—'मह मंदभाइणीए केरं' [= मम मन्दभागिन्याः कृते, KP. III. SL. No. 14], अवगुण्ठणं ओढणं, णिज्झरो ओज्झरो, बहिर्भूते बहिरं बाहिरं, जुअली संघाडी, इत्यादौ विकल्पः। भस्मादयस्तु भस्म-ग्लौ-स्मर-सभ्रू-कष्ट-विष्टरश्रवस्-उष्माश्राश्लेष-द्वन्द्व-बहिरोजःप्रभृतयः। नैते सर्वथा[६६] स्वयं व्युत्पाद्य प्रयोज्याः। किं तु तदर्थक्षारचन्द्रमदनादय एव प्रयोज्याः॥

इति श्रीमार्कण्डेयकवीन्द्रकृतौ प्राकृतसर्वस्वे भाषाविवेचने महाराष्ट्र्यां संकीर्णविधिश्चतुर्थः पादः॥ ४॥

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64 UGIO सिप्पा. In Oriya सिप is used.

65 Em. is mine. B and Mss. read the passage as 'भूविष्टे स्मर सारवष्मौश्राश्लेषद्वन्द्वोस्द्र:; U भ्र in G; B puts '(?)' after the end of the passage. My reconstruction of the text makes the whole thing clear; Cf. Hc. II. 174.   66 B सर्वथा; em. acc. to Mss.

The last two lines have a close affinity with a similar statement of Hc. The lines of Hc. refer to Sū. II, 174 :—

पूर्वैः कविभिरप्रयुक्तानां प्रतीतिवैषम्यकरः प्रयोगो न कर्तव्यः। शब्दान्तरैरेव तु तदर्थोऽभिधेयः॥

पञ्चमः पादः ।

५. १. सावत ओत्स्यात्

सौ प्रथमैकवचने । 'इदुतोः' (PS. V. 17) इति पर्यन्तमत इत्यनुवर्तते । रुक्खो । अन्त्यहल्त्वात्सुलुक् । जसो । कम्मो ॥

५. २. एतदि वा

एतदि शब्दे स्थितस्यात ओत्स्याद्वा सौ परे । एस जणो । एसो रुक्खो ॥

५. ३. लोपो जश्शसोः

वेति निवृत्तम्, एतदिति च । अतः संबन्धिनोर्जश्शसोर्लोपः स्यात् । रुक्खा सोहंति । रुक्खे पेच्छ ॥

५. ४. अमोऽतश्च ।

अत इत्येव । अतः संबन्धिनोऽमोऽतो लोपः स्यात् । रुक्खं ॥

५. ५. टामोर्णं

अतष्टामोर्णं स्यात् । रुक्खेणं । रुक्खाणं ॥

५. ६. भिस् हिं

अतो भिस् हिं स्यात् । रुक्खेहिं ॥

५. ७. ङसिरादोदुहयः

आ दो दु हि इति चतुर्धा ङसिः स्यात् । रुक्खा, रुक्खाओ, रुक्खाउ, रुक्खाहि । दकरणं भाषान्तरार्थम् ॥

५. ८. भ्यसो हिंतो ।
सुंतो च

अतो भ्यसो हिंतो सुंतो च स्यात् । रुक्खेहिंतो, रुक्खेसुंतो ॥

५. ९. ङसः स्सः

अतो ङसः स्सः स्यात् । रुक्खस्स ॥

५. १०. ङेरेम्मी स्याताम्

अत इत्येव । रुक्खे, रुक्खम्मि । संधावप्येत्वे प्राप्ते एत्वविधानमेकपदे स्वरसंधिनिषेधं ज्ञापयति । तेन बालाइ, नईइ ॥

५. ११. सुपः सुं स्यात् ।

रुक्खेसुं ॥

५. १२. दीर्घो जस्ङस्याम्सु

एष्वतो दीर्घः स्यात् । रुक्खा सोहंति[1] । रुक्खाओ, रुक्खाउ, रुक्खा । रुक्खाहि । रुक्खाणं ॥

५. १३. भ्यसि वा

भ्यसि परेऽतो दीर्घो वा स्यात् । रुक्खाहिंतो, रुक्खेहिंतो, रुक्खासुंतो, रुक्खेसुंतो ॥

५. १४. ङिङसौ विना सुप्येत् ॥ ५९ ॥

सुपीति प्रत्याहारसत्त्वम् । सुपि परे अत एत् स्यात् । दीर्घस्य विशेषविधित्वात् तदतिरिक्तोऽस्य विषयः । शसि रुक्खे । रुक्खेणं । रुक्खेहिं । रुक्खेसुंतो, रुक्खेहिंतो । रुक्खेसुं । ङिङसोस्तु रुक्खम्मि, रुक्खस्स ॥

५. १५. नैतावनामि कतिपञ्चाद्योः

कत्यादेः पञ्चादेश्चानामि सुपि परे एतौ दीर्घ एच न स्याताम् । जश्शसोर्लोपस्तु भवत्येव । कइ । जइ । तइ[2] । पंच होंति । पंच पेच्छ । सत्तहिंतो । अट्ठसुंतो । णवसुं । दहसुं । एआरह । वारह । तेरह । चउद्दह । पण्णरह । सोलह । सत्तरह । अट्ठारह । आमि तु पंचाणं, सत्ताणं । छएहिं, पंचाहिं, अच्छराहिं, अट्ठासुं, इत्थीसुं इत्यादि वक्ष्यमाणविशेषविधेः ॥

५. १६. अस्य क्वचिल्लोपः ।

स्यात् । रुक्खा पडिअं । ङौ रुक्खे । राही, ह्रस्वोक्त्या दीर्घस्याप्युपलक्षणादीप्रत्यये आलोपः ॥

५. १७. इदुतोः शस् णो

इदुतोः संबन्धि शस् णो स्यात् । स्त्रीक्लीबयोर्वक्ष्यमाणत्वात् पुंस्येव । अग्गिणो[3] । वाउणो ॥

५. १८. दीर्घौ ह्रस्वौ स्याताम्

मण्डूकप्लुतिन्यायात् सुपि परे पुंसि च । गामणिणो । सअंभुणो । गामणिस्स । सअंभुस्स ॥

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1 UGIO रोहन्ति; A होन्ति. 2 Mss. om.

3 B अग्गो, तग्गो contrary to the reading of Mss.

4 UG दीर्घे०; A lacks this Sū. entirely.

५. १९. ङसो वा स्यात् ॥ ६० ॥

इदुतोः ङसो णो वा स्यात् । अग्गिणो सिहा । वाउणो वेओ । रिउणो । गामणिणो, गामणिस्स । सअंभुणो, सअंभुस्स ॥

५. २०. जस ओ वो अच प्राक्

इदुतोर्जस ओ वो इत्येतौ स्याताम् । प्राक् पूर्वमच्च स्यात् । अग्गओ, अग्गवो । वाअओ, वाअवो । चकारात् णो च । अग्गिणो । वाउणो ॥

५. २१. टा णा

इदुतोष्टा णा स्यात् । स्त्रियां विशेषस्य वक्ष्यमाणत्वात् पुंक्लीबयोः । अग्गिणा । वाउणा । गामणिणा । सअंभुणा । दहिणा । महुणा ॥

५. २२. दीर्घः सुभिस्सुप्सु ।

एषु परेष्विदुतोर्दीर्घः स्यात् ।[5] अग्गी । वाऊ । अॅग्गीहिं । वाऊहिं । अग्गीसुं । वाऊसुं । णईहिं । मईहिं । तणू । तणूहिं । दहीहिं । महूसुं । ईदूतोरप्येवं रूपम् ॥

५. २३. न स्यात् क्वचित्

कइसुं । भूमिसुं । क्लीबे सौ दीर्घो न स्यादेव । दहिं । महुं ॥

५. २४. स्त्रियां शसुदोतौ

स्याताम् । स्त्रियामिति 'सोर्नपुंसके' (PS. V. 31) इति यावत् । मालाउ, मालाओ । णईउ, णईओ ॥

५. २५. इदुतोश्च दीर्घः स्यात् ॥ ६१ ॥

सुपि परे । शस उदोतौ च । मईउ, मईओ । तणूउ, तणूओ । मईए । तणूए ॥

५. २६. जस् वा

जस् उदोतौ वा स्यात् । बालाउ, बालाओ । णईउ, णईओ । मईउ, मईओ । तणूउ, तणूओ । पक्षे बाला, णई, मई, तणू ॥

५. २७. अमि ह्रस्वः

अमि दीर्घो ह्रस्वः स्यात् । बालं । णइं । वहुं ॥

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5 UIO आग्गीहिं.

५. २८. टाँङसिङस्ङीनामिदेददातः स्युः ।
णईइ । णईए । णईअ । णईआ । मईइ । मईए । मईअ । मईआ ॥

५. २९. नातोऽदातौ
अतष्टादीनामदातौ न स्याताम् । बालाइ । बालाए ॥

५. ३०. आदीतौ बहुलं
स्त्रियां नाम्न उत्तरे आदीतौ बहुलं स्याताम् । सोहणा, सोहणी । सुप्पणहा, सुप्पणही । राहा, राही । कचिदादेव । पिआ । वल्लहा । असहणा । अहणा । माणिणी । माणंसिणी । हलैन्तादीदेवेति शाकल्यः ॥

५. ३१. सोर्नपुंसके बिन्दुः ॥ ६२ ॥
स्यात् । वणं । दहिं । महुं । अमोऽल्लोपेऽपि दहिं, महुं । दहि महु इति तु संस्कृतसिद्धात् ॥

५. ३२. जश्शसोरिं प्राक् च दीर्घः स्यात्
नपुंसके जश्शसोरिं स्यात्, प्राक् च दीर्घः स्यात् । वणाइं । दहीइं । अच्छीइं । महूइं ॥

५. ३३. अक्ष्णोऽच्छीणि च कचित् ।
दृश्यत इति शेषः । यथा वाक्पतिराजस्य—

‘ उअ कण्णणिहिअकुसुमावअंसरअणंकुराइं व गलंति ।
विडकामिणीण बहुसो संभरिए जम्मि अच्छीणि ॥ ’
[= पश्य कर्णनिहितकुसुमावतंसरत्नाङ्कुरा इव गलन्ति ।
विटकामिनीनां बहुशः संस्मृते यस्मिन् अक्षीणि ॥]

सप्तशतके च—

‘ अच्छीणि ता थइस्सं दोहि वि हत्थेहि तम्मि दिट्ठम्मि ।
अंगं कलंबकुसुमं व पुलइअं कहं णु ढकिस्सं ॥ ’
[=अक्षीणि तदा स्थगयिष्ये द्वाभ्यामपि हस्ताभ्यां तस्मिन् दृष्टे ।
अङ्गं कदम्बकुसुममिव पुलकितं कथं नु छादयिष्ये ॥
[GS. IV. 14] ॥

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6 IOG श्र – a confusion comparable to शक्ती in case of शक्ति.

7 Mss. om. 8 UIO -पिहु(-हु in G)राई ; A om. the entire portion from यथा॰. 9 UI एकम्मि ; O कम्मि ; G कंसि .

५. ३४. संबुद्धौ सावोत्वदीर्घबिन्दवो न स्युः

हे रुक्ख । हे अग्गि । हे वाउ । हे वण ।

संबुद्धावोत्वमिच्छन्ति वाऽदन्तस्य तु[10] पैङ्गलाः ।

णिक्किवो, णिक्किव ॥

५. ३५. आत एत् ॥ ६३ ॥

नेति निवृत्तम् । संबुद्धौ सौ परे आत एत्स्यात् । बाले । माले ॥

५. ३६. न स्यात् क्वचित्

हे माउच्छा । हे पिउच्छा । हे अत्ता ॥

५. ३७. ईदूदम्बानां ह्रस्वः

संबुद्धौ सौ परे एषां ह्रस्वः स्यात् । हे णइ । हे वहु । हे अंब ॥

५. ३८. सुपि ऋदारः ।

सुपि परे ऋकार आरः स्यात् । ततोऽदन्तवद्रूपम् । भत्तारो, भत्तारा, भत्तारं, भत्तारे, भत्तारेण, भत्तारेहिं, इत्यादि । संबुद्धौ— हे भत्तार, हे भत्तारा ॥

५. ३९. पित्रादेररः

सुपि परे पित्रादेर्ऋकारः अरः स्यात्[11] । ततोऽदन्तवद्रूपम् । पिअरो, पिअरा । भाअरो, भाअरा[12], जामाअरो, जामाअरा । माअरा, बालावद्रूपम् ॥

५. ४०. उद्वा जश्शस्टाङस्ङसिष्वमातुः स्यात् ॥ ६४ ॥

एषु मातृशब्दवर्जमृकार उद्वा स्यात् । भत्तुणो । भत्तओ, भत्तवो । भत्तू । एवं पिउणो, पिअओ, पिअवो, पिऊ । पक्षे भत्तारा, पिअरा । शसादावुदन्तवदुदाहार्यम् । मातुस्तु— माआ, माआओ । माअरा, माअराओ ॥

५. ४१. आत्सौ

सौ परे ऋत आद्वा स्यात् । भत्ता, भत्तारो । पिआ, पिअरो । संबुद्धौ— हे भत्ता, हे भत्तार । हे पिआ, हे पिअर ॥

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10 Mss. excepting A read बंअदो in place of वादन्तस्य तु.

11 UGIO om. portion from भत्तारो (Sū. 38) up to this evidently on account of confusion arising out of the two similar sentences : ततो ... रूपम् in both Sūs. 12 Mss. om. भाअरा, जामाअरो, माअरा.

५. ४२.   सुपि मात्रादेः

सुपि मात्रादेर्ऋत आदा स्यात् । माआ, माआओ । टाङसिङस्ङिषु माआए इत्यादि । हे माए, हे माअरे । सुपीति सुमात्रानुवृत्तिनिरासार्थम् ॥

५. ४३.   ननान्दृयात्रोस्तु नित्यं स्यात् ।

ऋदादासुपीत्येव । टाङसिङस्ङिषु । णणंदाए । जाआए । हे णणंदे । हे जाए ।

५. ४४.   सौ राज्ञोऽतश्च तथा

तथा अत आत्स्यात् । राआ ॥

५. ४५.   णो जश्शस्ङसिङसां तु स्यात् ॥ ६५ ॥

राज्ञ एषां चतुर्णां णो स्यात् । राइणो होंति पेच्छ वा । राइणो गहिअं धणं वा ॥

५. ४६. टा णा द्विर्वा जस्य च लोपः स्यात्

राज्ञ इत्येव । द्वित्वपक्षे जस्य च लोपः स्यात् । रण्णा, राइणा[15] ॥

५. ४७.   णोरपीत्थमिच्छन्ति ।

इत्थमिति णो द्विर्वा जलोपश्चेति । रण्णो, राइणो ॥

५. ४८.   [17]अद्वित्व इत्

द्वित्वाभावपक्षे जस्य इत्स्यात् । राइणा । राइणो ।

५. ४९.   जश्शसोर्णोविधावाच्च

जश्शसोर्णोविधौ सति राज्ञो जस्य आत्स्यात् । अद्वित्व इत्येव । राआणो होंति पेच्छ वा । चकारादिच्च । राइणो[16] ॥

५. ५०.   अप्यदन्तता ॥ ६६ ॥

राज्ञोऽन्त्यहल्लोपे अदन्ततापि स्यादेव । राओ, राआ । राअं । राए, राएण । राएहिं । राआ । राआओ । राआउ । राआहि । राआहिंतो, राआसुंतो । राअस्स । राआणं । राए, राअम्मि । राएसुं । हे राअ, हे राआ ॥

५. ५१.   संबुद्धौ सोस्तु बिन्दुर्वा

स्यात् । हे राअं, हे राआ ॥

५. ५२.   भवद्भगवतोः सदा ।

अनयोः सोर्बिन्दुः स्यात् । सदेति संबुद्धावसंबुद्धौ च नित्यमेव । भवं भणउ । भअवं । हे भवं । हे भअवं ॥

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13 UGIO सुमात्रानु०.   14 IO ननान्ध०.   15 UIO रोण्णे.
16 UGIO राइण.   17 IO om. Sūs 48 and 49.

५. ५३. **आत्मादीनामाणः**

अत आणः स्यात् ।

आत्मब्रह्मोक्षपूषाध्वमूर्धग्रावयुवादयः ॥

अप्पाणो । मलोपे अत्ताणो । बम्हाणो । उक्खाणो । छत्वे उच्छाणो । पूसाणो । अद्धाणो । मुद्धाणो । गावाणो । जुआणो । वृक्षवद्रूपम् । सर्वसुप्-साधारणोऽयं विधिः ।— 'अप्पाणं उल्लंघइ भर्णसु' ॥ [= आत्मानम् उल्लं-घते, भण ॥]

५. ५४. **अनित्वद्वित्वं च राजवत्सर्वम् ॥ ६७ ॥**

आत्मादीनामित्वद्वित्ववर्जं सर्वं कार्यं राजन्-शब्दवदतिदिश्यते । आणादेश-समुच्चयार्थश्चकारः । अत्ता, अप्पा । अप्पाणो, अत्ताणो । अप्पं । अप्पाणो, अप्पे । अप्पणा । अप्पेहिं । अप्पणो । अप्पाहिंतो, अप्पासुंतो । अप्पणो । अप्पाणं । अप्पे । अप्पेसुं । हे अप्पा, हे अप्पं, हे अप्प । ब्रह्मादयोऽप्येव-मुदाहार्याः ॥

५. ५५. **सर्वनाम्नो जसः पुंस्येत्**

स्यात् । सर्वनाम्न इत्यधिकारः । सव्वे । विस्से ॥

५. ५६. **ङेः स्सिम्मित्थाः स्युरस्त्रियाम् ।**

सव्वस्सिं, सव्वम्मि, सव्वत्थ । स्त्रियां तु सव्वाए एव ॥

५. ५७. **किंयत्तदेतदिमां ट इणा वा**

अस्त्रियामेषां टाया इणा वा स्यात् । किणा । जिणा । तिणा । एइणा । इमिणा । पक्षे केण, जेण, इत्यादि ॥

५. ५८. **आम एसिं स्यात् ॥ ६८ ॥**

स्त्रियामाम एसिं स्याद्वा । केसिं । जेसिं । तेसिं । एएसिं । इमेसिं । पक्षे काणं जाणं[19] इत्यादि ॥

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18 B अप्पाणुलंघइं भणसु and puts '(?)' at the end of the passage; UI अपा('प्पा in G)सुलंघइ भणसु; A om.; O अपाम्रुलंघत्०; comparing these I have emended it as above. This seems to be a citation from a dramatic work.

19 UIO जणं; G writes correctly as BA.

५. ५९　**कियत्तद्भ्यो ङस आसः स्यात्**

वेत्येव । अस्त्रियामित्येव । कास, कस्स । जास, जस्स । तास, तस्स ॥

५. ६०.　**ईप्रत्यये स्सा से ।**

ईप्रत्यये सति एभ्य उत्तरस्य ङसः स्सा से इत्युभौ स्याताम् । युक्ते ह्रस्वः । किस्सा, कीसे । जिस्सा, जीसे । तिस्सा, तीसे । पक्षे इदेददातः । कीइ, कीए, कीअ, कीआ । ईप्रत्यय इति किम् । काए । जाए । ताए ॥

५. ६१.　**त्रिषु ङेर्हिं प्राक् पुंवच्च**

त्रिभ्येभ्यो ङेर्हिं स्यात् । स्त्रियां प्राक् पुंवच्च । कहिं रुक्खे वणे णईए वा । पक्षे कस्सिं, कीए । जहिं । तहिं । जस्सिं । जीए ॥

५. ६२.　**आला आहे इआँ दार्थे ॥ ६९ ॥**

कालार्थे विहितदाप्रत्ययस्यार्थे एभ्यो ङेरेते त्रय आदेशाः स्युः । काला, काहे, कइआ । जाला, जाहे, जइआ । ताला, ताहे, तइआ ॥

५. ६३.　**सर्वैकान्येभ्यश्च ङसेर्दो त्तो प्राङ् न दीर्घश्च ।**

सर्वैकान्येभ्यः कियत्तद्भ्यश्च ङसेर्दो त्तो वा स्याताम् । प्राग् दीर्घश्च न स्यात् । सव्वदो, सव्वत्तो । एक्कदो, एक्कत्तो । अण्णदो, अण्णत्तो । कदो, कत्तो । जदो, जत्तो । तदो, तत्तो । पक्षे आदोदुहयः । ङसेरिति पञ्चम्युपलक्षणम्, तेन भ्यसोऽपि दोत्तोप्रभृतय इत्येके ॥

५. ६४.　**इदमो दस्य च लुक् स्यादो च**

त्रिषु इदमो ङसेर्दो त्तो स्याताम्[21], इदमो दस्य च लुक् स्यात् । ङसेरो च स्यात्, इदमो दलुक् च । इदो, इत्तो, इओ । दलोपे इओ इति सिद्धौ ओविधानादन्यत्र दोत्वे दलोपो न स्यात् । तेन सव्वदो, अण्णदो इत्याद्येव । न तु सव्वओ अण्णओ इत्यादि ॥

५. ६५.　**तदस्तो[22] च सह**

त्रिषु तदो ङसेरो च स्यात् । ङसिना सह तो च स्यात् । तओ,—‘तओ

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20 UI आला एहिआ; O हिआ; G कहिआ; A same as B.

21 The portion from सव्वदो of the previous Sū. up to this is lacking in Mss. probably due to the oversight of the scribe. A preserves only a part of it.　　22 IO तदस्तो सह.

समुच्छसिअहासैसुंदेरं' [= ततः समुच्छ्वसितहाससौन्दर्यम्] इति गुण-पताकौं। तो,— 'तो ते कइमाअंगे' [= ततस्तान् कपिमातङ्गान्, R. III. 1] इति सेतुः॥

५. ६६. ङसा से स्यात्॥ ७०॥

त्रिषु ङसा सह तदः से स्यात्। से, तस्य तस्या वा। वानुवृत्तेः तास, तस्स, तासे, तिस्सा, ताए॥

५. ६७. आमा णं सिं स्याताम्

आमा सह तदस्त्रिषु णं सिं वा स्याताम्। णं, सिं, तेषां तासां। पक्षे तेणं, ताणं, तीणं वा॥

५. ६८. अमृटामिसि णः

एषु परेषु त्रिषु तदो णः स्याद्वा। णं भण, तं भण, तां भण, तद्भण वा। णेणं। णाए। णेहिं। णाहिं। पक्षे तं, तेण ताए, तेहिं, ताहिं॥

५. ६९. किमः कः स्यात्।

वेति निवृत्तम्। त्रिषु सुपि। को रुक्खो। कं वणं। का णारी।— 'किं सीसउ जं ठवेइ वअपरिणामो' [= किं शिष्यतां यत् स्थापयति वयः-परिणामः, R. IV. 23] इत्यादावव्ययस्य किमः प्रयोगः॥

५. ७०. इदम इमः स्यात्

त्रिषु सुपि। इमो। इमा। इमं। अअं, इअं, इति संस्कृतात्॥

५. ७१. अः स्सिंस्सयोर्न वा

स्सिंस्सयोरिदमोऽकारः स्यान्न वा। अस्सिं, इमस्सिं। अस्स, इमस्स॥

५. ७२. दस्य हो ङिना

ङिना सह इदमो दस्य हः स्यात्। इह, इमस्सिं॥

५. ७३. न त्थः॥ ७१॥

इदमो ङेः स्थाने त्थो न स्यात्। इह, इमस्सिं, अस्सिं, इमम्मि॥

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23 I तओ मस्सासि ताहा सुन्दरं; O तओ॥ मस्सासि सुंदरं; U तओ मस्सासि अहा सुन्दरं; G तए मस्स्यासि ताहा सुन्दरं.

24 UI गुणपताका; A om. the quotations entirely.

25 U कं पठेवइ; IO कं पठवेइ; G कं पठवेइ; A om. the entire quotation.

५. ७४. क्लीबे सम्म्यामिदमिणमिणमों

इदम एते त्रयः स्युः । इदं, इणं, इणमों । वानुवृत्तेः—इमं वणं ॥

५. ७५. सममेणमेतदोम्टाभ्याम् ।

अम्टाभ्यां सममेतद एणं स्यात् क्लीबे । एणं पेच्छ । एणं कअं । एइणा, एएण वा ॥

५. ७६. त्तो पञ्चम्याः

एतदः पञ्चम्याः स्थाने त्तो स्याद्वा । एत्तो, एतस्मात् एताभ्यां एतेभ्यः । पक्षे प्रागुक्तकार्याणि ॥

५. ७७. तलुक् त्तोत्थे

त्तोत्थयोरेतदस्तस्य लुक् स्यात् । एत्तो, एत्थ ॥

५. ७८. सावक्लीबे तदश्च सः ॥ ७२ ॥

अक्लीबे सौ परे तद एतदश्च तस्य सः स्यात् । सो जणो । सा रिद्धी । एसो । एसा । क्लीबे तु तं, एणं ॥

५. ७९. अदसो मुः

त्रिषु सुपि परे अदसो मुः स्यात् । अमू पुरिसो । अमू वहू । अमुं वणं । उदन्तवद्रूपाणि । अमुस्सिं, अमुत्थ ॥

५. ८०. सुना वा ह

सुना सह अदसो हः स्याद्वा । अह पुरिसो णारी वणं वा ॥

५. ८१. युष्मदस्तुं तुमं तथा ।

तथेति त्रिषु सुना सह युष्मदः स्थाने तुं, तुमं च स्याताम् । युष्मद इत्यधिकारः । तुं, तुमं ॥

५. ८२. तं चामा स्यात्

अमा सह युष्मदस्तं स्यात । चकारात्तुंतुमौ च । तं, तुं, तुमं वा, त्वाम् ॥

५. ८३. तुज्झे तुम्हे तु जसा

जसा सह युष्मदस्तुज्झे तुम्हे स्याताम् । तुज्झे, तुम्हे ॥

५. ८४. शसा वो च ॥ ७३ ॥

शसा सह युष्मदो वो स्यात् । चकारात्तुम्हे तुज्झे च । वो युष्मान् ॥

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26 With exception of A.G, Mss. generally read म्ह for म्ह in these pages.

५. ८५. टाङिभ्यां तइ तुमए तए तुमे तुमइ

एते पञ्च स्युः। त्वया त्वयि वा॥

५. ८६. टा तुमाइ भवेत्।

टेति सहार्थे तृतीया। अस्य विशेषादिष्टत्वात् तइ इत्यादि पञ्चकं च॥

५. ८७. तुज्झेहिं तुम्हेहिं भिसा तु

भिसा सह स्याताम्॥

५. ८८. ङसिना तुमा तुमादो च॥ ७४॥

तत्तो तुमादु च तुमाहि तइत्तो चेति षट् प्रोक्ताः।

ङसिना सह॥

५. ८९. भ्यसि तुज्झ तुम्ह[27] तुम इति

भ्यसि परे युष्मदः स्थाने तुज्झ तुम्ह तुम इति त्रयः स्युः॥ पदादेशशङ्का-निरासाय पद्य एव विवृणोति—

५. ९०. एषां रूपाण्यदन्तवत्[28] स्युः॥ ७५॥

एषां त्रयाणामादेशानाम्। भ्यसो हिंतो सुंतो आदेशौ अतश्चादंतौ स्याता-मित्यर्थः। एवं त्रयाणां प्रत्येकं चत्वारि चत्वारि रूपाणि भवन्ति। तुज्झाहिंतो, तुज्झेहिंतो, तुज्झासुंतो, तुज्झेसुंतो। तुम्हतुमयोरप्येवम्।— 'कुविअं च पसा-एउं सिक्खइ लोओ[29] तुमाहिंतो' [= कुपितं च प्रसादयितुं शिक्षते लोकः युष्मत्, GS. VI. 23] इति सप्तशती। तुम्हादेशमप्यत्र[30] कश्चिदिच्छति। तदन्ये न मन्यन्ते॥

५. ९१. तुह तुज्झ तुम्ह तुब्भ तु तव तुम च ङसा

ङसा सह इमे सप्त स्युः॥

५. ९२. टया च ते दे स्तः।

चकारात् ङसा सह। ते, दे, त्वया तव वा॥

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27 BA तुम्ह तुज्झ°. 28 B inserts च here which goes counter to metrical setting and the reading of Mss.

29 B सिक्खाउह्लो; UIOG सिक्खउ लोए. Both readings are corrupt though Mss. are nearer to the correct reading; em. according to Weber's edition of GS.

30 B तुब्भादेशम्; U तु ओहा (?)°; G तुम्हा°; IO चतुरा°. It probably refers to He's rule III, 98 as has been rightly conjectured by Nitti (See *Les Gram.* p. 103, footnote 2.). Em. is mine.

५. ९३.　**तुज्झाणं तुम्हाणं वो तुम्हैामा**
आमा सह एते चत्वारः स्युः ॥

५. ९४.　**ङिना तुमम्मि न वा ॥ ७६ ॥**
ङिना सह तुमम्मि न वा स्यात्। तुमम्मि। पक्षे तइप्रभृतयः ॥

५. ९५.　**तुज्झतुम्हौ सुपि स्याताम्**
सुपि परे। अत एत्वम्। तुज्झेसुं, तुम्हेसुं ॥

५. ९६.　**शाकल्यस्यात इन्मते।**
शाकल्यस्य मते अनयोरत एत्वप्राप्तौ इत्स्यात्। तुज्झिसुं, तुम्हिसुं। एतत्तु न बहुसंमतम् ॥

५. ९७.　**सुनास्मदोऽहं अहअं अहम्मि अहमित्यमी ॥ ७७ ॥**
अस्मद इत्यधिकारः। सुना सह अमी चत्वारः स्युः ॥

५. ९८.　**अम्मिरमा च**
अमा सह अस्मदोऽम्मिः स्यात्। चकारात् सुना च। अम्मि, अहं मां वा ॥

५. ९९.　**मि चैके**
स्वम्भ्यां सह मि च स्यात् इत्येके। मि, अहं मां वा ॥

५. १००.　**ममं मं**
सुनेति निवृत्तम्। अमा सह ममं मं इत्येतौ स्याताम्। ममं, मं, माम् ॥

५. १०१.　**अम्हे जसा**
सह स्यात् ॥

५. १०२.　**शसा णे च।**
चकारादम्हे च। णे, अम्हे, अस्मान् ॥

५. १०३.　**टा मे ममाइ**
टया सह मे ममाइ स्याताम् ॥

५. १०४.　**टाङिभ्यां समं मइ मए उभौ ॥ ७८ ॥**
स्याताम्। उभाविति क्रमशङ्कानिरासार्थम्। मइ, मए, मया मयि वा[32] ॥

५. १०५.　**भिसा णे अम्ह अम्हाणं अम्हे अम्हेहिमित्यमी।**
पञ्च स्युः ॥

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31 U -सम्ममा ; IO -तंवामा ; G -ममामा ; A same as B.

32 The portion from अम्हे जसा (Sū. 101) up to this is lacking in UGIO.

५. १०६. ङसिना ममाइ मत्तो ममाहि ममादो मइत्तो स्युः ॥ ७९ ॥
ङसिना सह पञ्च । अत्र द्वितीयपादे एका मात्रा वर्धत इति न वाच्यम् ।– 'जइ दीहो वि अ वण्णो लहु जीहा पढइ होइ सो वि लहू ।' [= यदि दीर्घमपि च वर्णं लघु जिह्वा पठति भवति सोऽपि लघुः, PPL. I. 8] इति श्रीमत्पिङ्गलपादैर्दीर्घस्य लघुत्वातिदेशात् ॥

५. १०७. भ्यस्यम्हममौ स्याताम्
भ्यसि परे अस्मदो अम्ह मम इत्येतौ स्याताम् । हिंतो सुंतो द्वावादेशौ च पूर्ववत् । अम्हाहिंतो, अम्हासुंतो, अम्हेहिंतो, अम्हेसुंतो । ममाहिंतो, ममासुंतो, ममेहिंतो, ममेसुंतो ।–

'को क्खु अवराहिल्लो च्चिअ कुप्पइ अण्णो तुमेहिंतो ।
ओरद्धं पि पसाअइ का वा अण्णा ममाहिंतो[33] ॥'
[= कः खलु अपराधवान् एव कुप्यति अन्यः युष्मत् ।
अपराद्धमपि प्रसादयति का वा अन्या अस्मत् ॥]
इति वाक्पतिराजः ॥

५. १०८. अम्हत्तोऽम्हेहिमित्येके ।
पदादेशोऽयम् ॥

५. १०९. मम मे मइ मज्झ ङसा
ङसा सह चत्वारः स्युः ॥

५. ११०. आमा णेअम्हाणमम्हमम्होम्हाः ॥ ८० ॥
आमा सह एते पञ्च स्युः ॥

५. १११. ङिना ममंसि ममम्मि स्याताम्

५. ११२. अम्हेसु मम्हिसुं ।

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33 This untraced verse is preserved only in parts in UGIO in the following manner. A om. it and B preserves it completely. U–को क्खु अवराहितो चिअ कुप्पइ अण्णो उमेहिंतो । ओरद्धं पि पसा । G–को क्खु अवराहिणो चिअ कुप्पइ अण्णो उमेहिंतो । पदिदपिसुपि; I–को क्खु अवराहितो अवि कुप्पइ अण्णो उमेहितो, ओरद्धं पि पसा; O same as I differing only in कुप्पइ as कुप्पइ. 34 The portion from ओरद्धं पि (Sū. 107) up to this lacking in UGIO; A om. Sū. 108 only.

अस्मासुं स्युः सुपा

त्रय एव। अत्र केषांचित्पदानां संस्कृतात्सिद्धिं प्राचीमतुरोधात् व्याख्याने ग्रन्थविस्तरभयाच्च उपेक्ष्य सूत्राणि कृतानि ॥

५. ११३. स्वादौ द्वेर्दोः

त्रिष्वित्येव। स्वादौ परे द्वेर्दोः स्यात्। दोहिं। दोहिंतो, दोसुंतो। दोण्णं। दोसुं। जश्शसोर्वक्ष्यते ॥

५. ११४. त्रेस्ती[36]

त्रिषु स्यात्। तीहिं, तीहिंतो, तीसुंतो। तिण्णं। तीसुं। दीर्घनिर्देशात् भिसभ्यसा- म्सुप्सुं[37] कदाचिद् गुणो[38] मा भूत्। जश्शसोर्वक्ष्यते ॥

५. ११५. सजश्शसः ॥ ८१ ॥

तिण्णि स्यात्

त्रिषु त्रेर्जश्शास्सहितस्य तिण्णि स्यात्। तिण्णि विप्पा बालाओ भूसणाइं वा ॥

५. ११६. द्वेस्तु दोदोण्णिदुवेबेवेण्णयस्तथा।

तथेति जश्शस्भ्यां सहितस्य द्वेरिमे पञ्च स्युः। दो, दोण्णि, दुवे, बे, बेण्णि, सोहंति पेच्छ वा ॥

५. ११७. पदे परे दुः समासे

समासे पदे परे द्वेर्दुः स्यात्। दुगुणो, दुवेओ ॥

५. ११८. क्वचिदोच्च दृश्यते ॥ ८२ ॥

'णडालफलअं दोहंडचंदुज्जलं'[39] [= ललाटफलकं द्विखण्डचन्द्रोज्ज्वलम्, KM I. 32] इति राजशेखरः ॥

५. ११९. चतुरश्चत्तारो चत्तारा चत्तारि चत्तारे।

जश्शस इत्येव। चत्वार आदेशाः ॥

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35 UGIO प्राग् 36 UIO त्रिषु; G तेभ्यः; A same as B.

37 B सुभ्यसाम्सुप्सु; UI सभ्यसुं सुप्सु; G सभ्यसुसु; A om.; em. is mine. 38 B puts '(?)' here. But this is correctly in agreement with the Mss.

39 This citation from KM is lacking in UGIO only, though 'इति राजशेखरः' is there. BA read दोहिण्ण in place of दोहंड which should be the correct reading; cf. Rt. I. 6. 22. In Dr. Ghosh's edition the reading is दोखंड for दोहंड, though the latter is preserved in his best Mss.

५. १२०. अन्यत्र तु चदुः

जश्शसोरन्यत्र पुनः चतुरश्चदुः स्यात्। चऊहि। चऊहिंतो। दकारो भाषान्तरार्थः ॥

५. १२१. एषामामो ण्णं

एषां द्वित्रिचतुराम्। दोण्णं। तिण्णं। चउण्णं। द्वित्वनिर्देशोऽत्र पादे शेषादेशयोर्द्वित्वनिषेधज्ञापकः। रुंक्खेणं रुक्खाणं[40] ॥

५. १२२. अदन्तवच्छेषः ॥ ८३ ॥

शेषः सुब्विधिरदन्तवत्। अग्गीहिं। दोहिं। णईहिंतो[41]। अग्गिस्स। वाउम्मि इत्यादि ॥

५. १२३. न ङिङस्योरेदातौ

अदन्तत्वातिदेशात् प्राप्तावनदन्तान्न स्याताम्। अग्गिम्मि। वाउम्मि। अग्गिदो। वाउदो। सावोत्वं भिस्सुपोरेत्वं च विशेषविधिना दीर्घेणैव व्याहतम् ॥

५. १२४. पञ्चादेर्भिस्सुपोः स्त्रियामाद्वा।

भिस्सुपोः परयोः पञ्चादेरत आद्वा स्यात् स्त्रियाम्। पंचहिं, पंचाहिं। पंचसुं, पंचासु। तरुणीसुं इत्यादि ॥

५. १२५. षष् छअ

स्यात्। छअ। छआ। छएहिं। छआणं ॥

५. १२६. भिस्यत ऍत्[43]

विभक्तिविपरिणामेन षष इति षष्ठ्यन्तमनुवर्तते। भिसि परे षषोऽत एत् स्यात्। छएहिं[44] ॥

५. १२७. छा भ्यसि

भ्यसि परे षषश्छा स्यात्। छाहिंतो, छासुंतो ॥

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40 B रुक्खेण which is not authorised by the Mss.

41 B णईहिन्तो. The Sū. 122 is preserved only in A among Mss. without comm.

42 From Sū. 123 upto this Mss. except A om.; A preserves mostly the Sūtras only.

43 U भिस पतत् (-तो in G); IO भिस्य षतत्.

44 This line is lacking in UGIO.

५. १२८. स्त्रियां भिस्सुपोश्च स्यात् ॥ ८४ ॥
छेत्येव। चकाराद् भ्यसि च। छाहिं बालाहिं। छासुं। छाहिंतो, छासुंतो ॥

५. १२९. द्वित्वे बहुवचनम्
द्वित्वे वाच्ये बहुवचनं स्यात्। प्राकृते द्विवचनं नास्त्येवेति भावः। दो माणुसा, द्वौ मानुषौ। उहे मित्तावरुणा ॥

५. १३०. षष्ठी तु चतुर्थ्याः
चतुर्थ्याः स्थाने षष्ठी स्यात्। णमो हरिणो। साहा अग्गिस्स। सहा पिअ-राणं। बम्हणाणं देइ ॥

५. १३१. क्वचिन्न तादर्थ्ये।
तादर्थ्ये विहितायाः चतुर्थ्याः षष्ठी न स्यात्।— 'पाणाअ गओ भमरो लब्भइ दुक्खं गइंदेसुं[45] [= पानाय गतो भ्रमरो लभते दुःखं गजेन्द्रेषु]। 'सुहाअ रज्जं किर होइ रण्णो' [= सुखाय राज्यं किल भवति राज्ञः] इति मम विलासवतीसट्टके। क्वचिद्ग्रहणमबहुत्वार्थम्। रुक्खाणं वल्लीओ। जूवाणं दोल्लइं[46] ॥

५. १३२. बहुलमनुस्वारः स्याट्टाम्ङिभिसिंसुप्सु
टा आम् ङि भिस् इं सुप् इत्येतेषु अनुस्वारो बहुलं स्यात्। रुक्खेणं रुक्खेण, अम्हाणं अम्हाण, अम्हं अम्हा, रुक्खाणं रुक्खाण, कईणं कईण, एत्थं, एत्थ, रुक्खें रुक्खे, रुक्खम्मि-रुक्खम्मि, रुक्खेहिं रुक्खेहि, रुक्खाइं रुक्खाइ, वणाइं वणाइ, अग्गीसुं अग्गीसु, इत्यादौ विकल्पः। दहिणा महुणा अग्गिणा अम्हो वो णे इत्यादौ न स्यात् ॥

५. १३३. विनिमयश्च सुपाम्।
सुपां विनिमयः परिवर्तश्च बहुलं स्यात्। रत्तिं दिट्ठो सि, रात्रौ। अच्छीसुं पिज्जसि[47] ॥

45 A गइंदेसुं; BA लब्भइ which is wrong.

46 A om. from सुहाअ up to this.

47 UGIO om. the rules 127–133. Moreover the comm. of 133–134 are not faithfully recorded in Mss. UGIO om. from रत्तिं; A भिज्जसि for पिज्जसि.

५. १३४. वीप्सायां पूर्वपदे भवेद् द्वितीयैकवचनं वा ॥ ८५ ॥

अंगमंगाइं । घरंघरेण । वणंवणेहिं । अंगमंगाणं । घरंघरेसुं[48] ॥

इति श्रीमार्कण्डेयकवीन्द्रकृतौ प्राकृतसर्वस्वे भाषाविवेचने
महाराष्ट्रयां सुब्विधिः पञ्चमः पादः ॥ ५ ॥

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48 UGIO om. the last but one ex. and read ु for ुं in the last ex. of this Sū.

षष्ठः पादः ।

६. १. लट् भूतभाविनोर्वा स्यात्

भूतभाविनोः काल्योर्लट् वा स्यात् । होइ, अभवत् बभूव । पक्षे होहीअ, होइ, भूयात् भविता भविष्यति अभविष्यत् । पक्षे होहिइ ॥

६. २. अदन्तस्योभयं पदम् ।

अदन्तस्य धातोरुभयपदं स्यात् अविशेषात् कर्तरि भावकर्मणोश्च । पचइ, पचए । वड्डइ, वड्डए । ईअइज्जादीनामदन्तत्वात् पढीअइ पढीअए, बन्दिज्जइ बन्दिज्जए[1], दिज्जइ दिज्जए, खज्जइ खज्जए, पेक्खइ पेक्खए, इत्यादयः ॥

६. ३. परस्मैपदमन्येषाम्

अदन्तानामन्येषाम् । णेइ । देइ । होइ । विकरणस्यानदन्तत्वात्[2] । पढहिइ, वड्डहिइ ॥

६. ४. तेतिक्कोरेदितौ स्मृतौ ॥ ८६ ॥

पचए, पचइ । वड्डए, वड्डइ[5] । 'प्रायः कग' (PS II. 2) इत्यादिना तलोपेनैव सिध्यति, किमनेन[6] सूत्रेणेति न वाच्यम् । तस्य प्रायिकत्वात् पढदि पढदे इत्याद्यनिष्टसिद्धेः । नाटकेषु तथा दृश्यत इति चेत् महाराष्ट्रीतरासु भाषासु तथा सिद्धेर्न विरुद्धम् । राजशेखरस्य महाराष्ट्र्याश्रयेषु श्लोकेष्वपि दृश्यत इति चेत्[7], तस्यैवाविमृश्यकारित्वम्, नापराधोऽनुशासनानाम् ॥

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1 B बन्दिज्जइ, बन्दिज्जए ; UIO give only बन्दिणिद ; G पडिणिए, and om. दिज्जइ. The reading suggested is according to A. This is also confirmed by ex. given under Sū 3. 2 A om.

3 UIO om. and gives a single corrupt ex. : पढिहिइव.

4 BG °णउ. But others invariably read what is suggested above.

5 This set of ex. is according to Mss. with single exception in G which gives वड्डइ ; B पढए, पढइ ; वड्डए, वड्डए.

6 Mss. om. from तलोपे° up to this. A om. the entire portion after वड्डइ.

7 B महाराष्ट्रीप्रयोगेष्व° ; I महाराष्ट्र्यां प्रयोगे° ; O °राष्ट्र्या° केचित् ; A om. ; G महाराष्ट्र्याश्रये श्लोकेऽपि ; U महाराष्ट्रीप्रयोगे° ; em. is mine according to G.

६. ५. एर्मिः

स्यात्। वड्ढामि। सेसिडोस्तु कार्यान्तराभावात् पढसि पढसे, वड्ढसि वड्ढसे। मण्णे जाणे इति तु संस्कृतात्॥

६. ६. लटि मिङ इल्लुग् वा

स्यात्। पढं। हसं। मो बिन्दुः। पक्षे पढामि हसामि। लटीति किम्। काहिर्मि[8]॥

६. ७. प्रायेणात एदिदातः स्युः।

धातोर्विकरणस्य वा अतः स्थाने। प्रायेणेति वचनात् तिङ्सिङोरादेतौ वा। भणइ भणाइ भणेइ, भणसि भणासि भणेसि।[9]अन्त्यन्त्वन्तेसेइत्यादेशेषु निषेध एव। भणंति भणंतु भणंति भणसे भणित्था। हादेशे उत्तमे च त्रयोऽपि वा, भणह भणेह भणाह भणिह, हसमि हसामि हसेमि हसिमि, पढमो पढेमो पढिमो पढामो, क्तक्तवत्वोरिदेवं, भणिअं भणिअवंतो, क्त्वातुंतव्येष्वेदितावेव, भणिऊण भणेऊर्णं, हसिउं हसेउं, पढिअव्वं पढेअव्वं॥

६. ८. भूम्नि न्ति, हइत्था, मोमुमाः

भूम्नि बहुत्वे अर्थात् त्रयाणां पुरुषाणाम् एकद्वित्रिक्रमादेते आदेशाःस्युः। प्रथमस्य होंति, पढंति। मध्यमस्य होह होइत्था,[10] पढह पढित्था। उत्तमस्य होमो होमु होम, पढामो पढामु पढाम॥

६. ९. अतोऽन्ते तु वा प्रथमे॥ ८७॥

अत उत्तरे प्रथमपुरुषे बहुत्वेऽन्ते वा स्यात्। तुवरंते, तुवरंति॥

६. १०. यक ईअ इज्ज इत्येतौ

स्याताम्। पढीअई, पढिज्जइ॥

६. ११. अस्तेः सिः सिङा

सिङा सहास्तेः सिः स्यात्। सि असि॥

६. १२. मिङाऽम्हि म्हि।

मिङा सहास्तेरम्हि म्हि इत्येतौ स्याताम्। अम्हि, म्हि, अस्मि॥

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8 Mss. om. portion from लटीति up this word.

9 UGIO इत्या० ; A om. the entire portion after भणासि.

10 Mss. om. the portion from क्त्वा up to this word. Moreover in most of the places these are corrupt.

11 U अक्रिह ; IO अतिह ; G अक्ह ; A reads correctly.

६. १३.   अम्हो म्होऽम्ह म्ह मसा

मसा सहास्तेरमी चत्वारः स्युः । अम्हो, म्हो, अम्ह, म्ह, सः ॥

६. १४.   त्थ थताभ्यां

लड्लोटोर्मध्यमस्य बहुवचनाभ्यां सह[12] अस्तेर्द्वित्वापन्नथः स्यात् । त्थ स्थ स्त वा ।— 'धरणिधरेणे[13] भुअ चिअ महणम्मि सुरासुरा खअम्मि समुद्दा । हंतव्वम्मि दहमुहे एण्हि तुम्हे त्थ महुमहस्स सहाआ ॥' [= धरणीधरणे भुजाः एव मथने सुरासुराः क्षये समुद्राः । हन्तव्ये दशमुखे इदानीं यूयं स्थ मधुमथस्य सहायाः ॥ R. III. 3] इति सेतुः । अत्थि अत्थु इति संस्कृतात् ॥

६. १५.   भूत आसि आहेसि ॥ ८८ ॥

अविशेषात् सर्वेषु पुरुषेषु वचनेषु च भूतकाले अस्तेरिमावादेशौ स्याताम् । आसि, आसीत् आसम् आसीः आस्त आसं आस्म वा । एवं आहेसि ॥

६. १६.   अकास्यकासमौ स्यातां स्थानेऽकार्षीदकार्षमोः ।

पदादेशोऽयम् । अकासि । अकासं ॥

६. १७.   शतृशानयोर्न्तमाणौ

स्याताम् । पढंतो, पढमाणो ॥

६. १८.   लृङर्थे वा

क्रियातिपत्तिर्लृङर्थः । तस्मिन् शतृशानयोर्न्तमाणौ स्याताम् । जइ पढंतो ता पंडिदो होंतो । जइ भुंजमाणो ता थिप्पमाणो ॥

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12 UGIO om. from here up to the Sū No. 40; whereas A retains the same in an imperfect form. Curiosly they intermingle the comm. of both the Sūtras and read like this- मह रूपेषु सर्वेषां वचनानां, thus omitting Sū 40 altogether. The omission on the part of UGIO must have been due to sheer carelessness of the scribe who had copied the original work by overlooking some leaves. This sort of long omission is also noticeable in UGIO elsewhere.

13 A om. this quotation ; B reads धरणेo which should actually be धरणेe ; cf. R. III, 3.

६. १९. **अत एव माणः स्यात् ।**

नियमसूत्रमिदम् । अत उत्तरमेव माणः स्यात् । पढमाणो । कुणमाणो । अनतस्तु होंतो देंतो ॥

६. २०. **ईश्च स्त्रियां**

स्त्रियां शतृशानयोः स्थाने ईत् स्यात् । पढई । वड्ढई । चकारात् पढंती पढमाणा पढमाणी ॥

६. २१. **भविष्यति हिः**

भविष्यच्छब्दो भविष्यत्कालविहितप्रत्ययोपलक्षणार्थः । तेन लृङ्-लुट्-लृट्-लिङ्षु परेषु धातोर्हि विकरणः स्यात् । होहिइ, भूयात् भविता भविष्यति अभविष्यत् ।— 'लङ् भूतभाविनोर्वा स्यात्' (PS. VI. 1) इति तिङादयः । होहिंति भूयासुः भवितारः भविष्यन्ति अभविष्यन् । एवं मध्य-मोत्तमयोः ॥

६. २२. **स्स च**

भविष्यति स्सश्च विकरणः स्यात् । होस्सइ । पढिस्सइ ॥

६. २३. **शतृशानयोर्लुग् वा ॥ ८९ ॥**

शतृशानयोः परयोः स्सस्य लुग् वा स्यात् । होस्संतो, होंतो । पढिस्समाणो, पढमाणो ॥

६. २४. **स्सा होत्तमे**

वेत्येव । भविष्यत्युत्तमपुरुषे स्सा हा इत्येतौ विकरणौ स्याताम् । भणिस्सामि, भणिहामि, भणिहिमि । भणिस्सामो, भणिहामो, भणिहिमो । अर्थभेदाल्लिङ् लुङ् लृङ् लङ् । एवमुत्तरत्रापि ॥

६. २५. **मिङा स्सं**

स्यात् । भविष्यतीत्येव । भणिस्सं । वानुवृत्तेः भणिस्सामि, भणिहामि, भणिहिमि ॥

६. २६. **हिस्सा हित्था तु मोमुमैः स्याताम् ।**

भविष्यति मोमुमैः सह हिस्सा हित्था इत्येतौ वा स्याताम् । भणिहित्था, भणिहिस्सा । पक्षे भणिहिमो भणिहिमु भणिहिम । अर्थभेदाल्लिङादयः ॥

६. २७. एकवचनं च हित्था भवेत्कृञः प्रथममध्यमयोः ॥ ९० ॥
भविष्यति कृञः प्रथममध्यमयोः एकवचनं हित्था च वा स्यात् । काहित्था, क्रियात् कृषीष्ट क्रियाः कृषीष्ठाः वा । लुङ्-लृङ्-लृट्स्वप्येवम् । चकारात् पूर्वसूत्रात् मोमुमैः सह काहिस्सा काहित्था क्रियास्मः कृषीमहि इत्यादयः ॥

६. २८. काहं दाहं कृदाञोः स्तः
भविष्यति वेति च । मण्डूकप्लुतिन्यायात् मिङा सह । काहं । दाहं । पक्षे काहिमि, देहिमि । अर्थभेदाल्लिङादयः ॥

६. २९. श्र्वादीनां सोच्छामादयः ।
भविष्यति मिङा सह स्युः । श्रु सोच्छं । वच वोच्छं । गम्लृ गच्छं । रुद रोच्छं । दिश दिच्छं । मुच्लृ मोच्छं । विद वेच्छं । भिद भेच्छं । छिद छेच्छं । श्रूयासं श्रोतास्मि श्रोष्यामि अश्रोष्यम् इत्यादयोऽर्थाः । आकृतिगणोऽयम् ॥

६. ३०. अबिन्दवस्त्रिष्वपि ते स्सस्साहां लुक् च हेस्तु वा ॥ ९१ ॥
त्रिषु कालेषु त्रिषु पुरुषेषु एकवचनद्विवचनयोरपि ते सोच्छमादयो बिन्दुवर्जिताः सन्तः श्रवादीनां प्रकृतेरेवादेशा वा भवन्ति । तत्र भविष्यति विहितस्य विकरणस्य स्सस्य स्सा हा इत्येतयोरुत्तमे विहितयोश्च लुक् च स्यात् । हेर्विकरणस्य तु लुग्वा स्यात् । लटि सोच्छइ, सोच्छंति । लिङ्लोटोस्तु सोच्छउ, सोच्छंतु । एवमन्यत् । भविष्यति लिङादौ सोच्छइ, सोच्छंति, सोच्छसि, सोच्छह, सोच्छहित्था, सोच्छिमो, सोच्छमु, सोच्छिम ।— 'प्रायेणात एदिदातः स्युः' (PS. VI. 7) इतीत् । पक्षे सोच्छहिइ, सोच्छहिंति, सोच्छहिंसि, सोच्छहिह, सोच्छहित्था, सोच्छहिमि, सोच्छहिमो सोच्छहिमु, सोच्छहिम इत्यादयः । श्रूयात्, श्रोता, श्रोष्यति, अश्रोष्यत् इत्यादयोऽर्थाः ॥

६. ३१. लिङ्[14]लोटोरेकस्मिन्नु[15] सु मु स्युः
वेति निवृत्तम् । लिङ्लोटोस्त्रिषु पुरुषेषु एकस्मिन् वचने क्रमाद् उँ[14][15] सु मु इत्येते त्रयः स्युः । कुणउ, कुर्यात् कुर्वीत करोतु कुरुताम् । कुणसु । कुणमु ।

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14 & 15 In these two places and also in the last sent. of comm. B reads दु instead of उ which is the reading authorised by A and most probably is the original reading; for Mk. does not write दुकारं भाषान्तरार्थम् here as he has done elsewhere in similar case. Also cf. Bhām. VII. 18. So the reading of A seems to be appropriate.

लिङ्त्वाविशेषोपादानादाशीर्लिङ्यपि उ सु मु प्रभृतय इत्येके ॥

६. ३२. मध्यमे हिवैकाचः ।[16]

लिङ्लोटोर्मध्यम एकाचो धातोरेकवचने हि[17] वा स्यात् । होहि । होसु । देहि, देसु, दद्याः ददीथाः देहि दत्स्व देयाः दासीष्ठाः ॥

६. ३३. अत उत्तरस्य लोपः

लिङ्लोटोर्मध्यमैकवचनस्यात उत्तरस्य लोपो वा स्यात् । कुण, कुणसु । कुर्याः कुर्वीथाः कुरु कुरुष्व क्रियाः कृषीष्ठा वा ॥

६. ३४. नित्यं स्याद्भूमनि न्तु ह मो ॥ ९२ ॥

लिङ्लोटोर्भूमनि बहुत्वे क्रमेण नित्यं न्तु ह मो स्युः । कुणंतु कुर्युः कुर्वीरन् कुर्वन्तु कुर्वन्तां क्रियासुः कृषीरन् वा । कुणह कुर्यात कुर्वीध्वं कुरुत कुरुध्वं क्रियास्त कृषीध्वं वा । कुणमो कुर्याम कुर्वीमहि करवाम करवामहै क्रियास्मः कृषीमहि वा ॥

६. ३५. ज्जो ज्जाही च तिङां वा

लिङ्लोटोस्तिङां त्रिषु पुरुषेषु सर्वेषां वचनानां स्थाने ज्जो ज्जाही वा. स्याताम् । कुणेज्जो, कुणेज्जाहि ।– 'प्रायेणातः' (PS. VI. 7) इत्यादिनैत्वम् । पक्षे कुणउ कुणंतु इत्यादयः ॥

६. ३६. ज्जा लङ्लुङ्लृङां चापि ।

लङ्-लुङ्-लृङां लिङ्लोटोरपि तिङां स्थाने ज्ज ज्जा इत्येतौ वा स्याताम् । कुणेज्ज, कुणेज्जा । पक्षे, कुणइ, कुणंति, काहिइ, काहिंति इत्यादि । लृङि–जइ पढेज्ज ता पंडिओ[18] होज्ज, पढेज्जा होज्जा वा । पक्षे, जइ पढंतो ता पंडिओ होंतो ॥

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16 The reading of B is हिरेकाचः instead of the reading given above in conformity with A. When there is no continuation of वा (= option) on account of the declaration made by the preceding Sū. i.e., 31 as 'वेति निवृत्तम्' and here, there is need of introducing वा, the reading as given in A seems to be correct.

17 B हिः ; A हि ; the reading of A preferred for the same reason as above.

18 A reads this correctly as against स्तः of B. 19 B पण्डिय (ओ.)

६. ३७. मध्ये चैकाचः

एकाचो धातोर्लडादितिङां मध्ये च ज्ज ज्जा वा स्याताम् । देज्जइ, देज्जाइ । पक्षे देज्ज, देज्जा, देइ । होज्जउ, होज्जाउ । पक्षे होउ, होज्ज, होज्जहिदि । एवं सर्वत्र ॥

६. ३८. न झान्तिन्त्वोः

अन्त्यिन्त्वोः परयोः ज्जा न स्यात् । देज्जंति । देज्जंतु ॥

६. ३९. लृटि च कर्तरि यक् ॥ ९३ ॥

अस्मादिहिश्च

संस्कृते लडादिचतुष्के भावकर्मणोर्यग् विहितः । प्राकृते स एव लृटि स्यात् । ततो यक आदेशौ । तस्माद्यक उत्तरे इहिश्च स्यात् । सुमरिज्जिहिइ मए । स्मरिष्यते मया । यक इज्जादेशः ।– ' गम्मिहिसि तस्स पासं ' [= गमयिष्यसे तस्य पार्श्वम्, GS. VII. 7] इति सप्तशत्याम् । गमयतेर्यगन्तत्वे[21] द्वित्वम् । एवं वज्जिहिसि वादिष्यसे, खज्जिहिसि खादिष्यसे ॥

६. ४०. भूते त्वीअः स्यात्

भूतकाले विहितानां लङ्लिङ्लुङ्लृङां तिङां त्रिषु पुरुषेषु सर्वेषां वचनानां स्थाने ईअः स्यात् । हुवीअ, अभवत् बभूव अभूत् अभविष्यत् । अभवन् बभूवुः अभूवन् अभविष्यन् । एवं मध्यमोत्तमयोः ॥

६. ४१. हीअ एकाचः ।

एकाचो धातोर्भूतविहितानां लङादितिङां स्थाने हीअः स्यात् । काहीअ अकरोत् चकार अकार्षीत् अकरिष्यत् इत्यादि पूर्ववत् । वानुवृत्तेः होइ, कुणइ, हुवइ ॥

६. ४२. प्रायेण वर्तमानेऽप्येतौ स्याताम्

वर्तमाने विहितानां तिङां स्थाने ईअ हीअ इत्येतौ स्याताम् । सोहीअ शोभते शोभन्ते इत्यादि । देहीअ ददाति दत्ते ददति ददते दीयते दीयन्ते वा ॥

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20 This portion is lacking in B ; A altogether om. the comm. which most probably existed in the original work.

21 Originally in Mss. यमयतेरन्तत्वे as recorded by B is definitely incorrect.

६. ४३. पुरादियोगे च ॥ २४ ॥

पुरादियोगे भूते भाविनि विहितानां तिङां स्थाने च ईअ हीअ इत्येतौ[22] स्याताम्। पुरा[23] जाहीअ पुरा याति। एवं एत्थ पुरा वसीअ छत्ता, अत्र पुरा वसन्ति छात्राः। माङ्योगे लुङ्। मा हुवीअ। मा होहीअ॥

६. ४४. णिङ आवे वा

व्याख्यानतो विशेषप्रतिपत्तेः प्रयोजके विहितस्य णिङः स्थाने आवे वा स्यात्। कारावेइ। पढावेइ। वड्ढावेइ। चोरयितुं प्रयुङ्क्ते चोरावेइ। कारावेंति। पढावेंति। पक्षे करेइ पढेइ इत्यादि। अदादेशसूत्रेण णिङ एत्त्वम्। अदन्तत्व-पक्षे कारइ पाढइ इत्यादयः। प्रयोजकणिङ इति किम्। चोरेइ। चिंतेइ॥

६. ४५. प्रायेणादेरातोऽत्

प्रयोजकणिङि धातोरादेराकारस्याकारः स्यात् संस्कृतानुशासनेन वृद्ध्यादिकार्ये कृते सति। करावेइ। पढावेइ। प्रायेणेतिवचनात् आवेविधौ प्रवृत्तिः, आवविधौ विकल्पः। एत्वविधौ अदन्तत्वविधौ अत इत्त्वविधौ च निवृत्तिः। एषामुदाहरणान्युत्तरत्र वक्ष्यामः॥

६. ४६. क्वचिदवश्च।

प्रयोजके स्वार्थे वा णिङ स्थाने अवः स्याद्वा। क्वचिदिति सिद्धप्रयोगानुसारात् युक्तान्तधातुविषये। वड्ढवइ। पेल्लवइ।–'छिविओ[25] सरिएहिं पेल्लवंतं वे[26] महिं' [= स्पृष्टा प्रसृतकैः प्रेरयन्तमिव महीम्, R. II, 8]। पक्षे वड्ढेइ वड्ढावेइ, पेल्लेइ पेल्लावेइ॥

६. ४७. भावे कर्मणि चावे न स्यात्

स्पष्टम्। उत्तरत्रोदाहार्यम्॥

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22 B inserts च here which is not authorised by Mss.

23 UGIO om.; IO also om. portion from here up to कारावेइ in the next Sū.

24 U णिउ०; GIO णिवु०; A om. the line entirely.

25 U च्छुविओ; G च्छुविः; IO च्छुवि; A om. the quotation.

26 UGIO वे; B व; the original reading is perhaps व्व. Em. is mine.

६. ४८.　　आवश्च कृति णकादौ च ॥ ९५ ॥

वेत्यनुवर्तते । आवेविधेरपवादः । णकादौ कृति परे चकारात् भावे कर्मणि च प्रयोजकणिकः स्थाने आवः स्यात् । णक् तृङ् तृङि क क्तवतु तव्यैङ् अनीयङ् क्नट् क्न तुमङ् क्त्वा यच् इत्येते णकादयः । पढावओ, पाढावओ । पढाविआरो, पाढाविआरो । पढाविरो, पाढाविरो । पढाविओ पाढाविओ । पढाविअवंतो, पाढाविअवंतो । पढाविअव्वं, पाढाविअव्वं– 'प्रायेणात एदिदातः स्युः' (PS. VI. 7) इति आवस्यात इदेतौ । पढावणिज्जं, पाढावणिज्जं, आवस्याल्लोपः । पढावणं, पाढावणं । पढविउं, पाढाविउं, अत्रावस्यात एत्वम् इत्वं वेति द्विरूपम्, पढाविउं, पाढाविउं । पाढवेऊण, पाढाविऊण, पढावेऊण, पाढावेऊण । विहसाविऊण विहासावेऊण, विहसावेऊण, विहासावेऊण । विहसाविअं, विहासाविअं । वानुवृत्तेरदन्तत्वपक्षे–पाढओ, पाढिआरो, पाढिरो, पाढिओ, पाढिअवंतो, पाढिअव्वं, पाढेअव्वं, पाढणिज्जं, पोढणं, पाढिउं, पाढेउं, पाढिऊण, पाढेऊण, विहासिऊण विहासेऊण, विहासिअं । चकारात् क्वचिदवश्च । वड्डवओ, वड्डावओ । सिक्खवओ, सिक्खावओ ।–'तं मण्णे मह दुक्किदं[29] परिणदं दुक्खाण सिक्खावणं' [= तन्मन्ये मम दुष्कृतं परिणतं दुःखानां शिक्षकम्, KM. II. 8] इति राजशेखरः । प्रायोनुवृत्तेरदन्तानामाकारेण सहावादेशो दृश्यते । आणावइ । वक्खावइ । उड्डावइ । तथा च वाक्पतिराजस्य—

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27 UGIO om. portions starting from Sū. 47 up to this, the rest of the sent. being corruptly retained as: U– अक्कीय ळंन्तं करन्तं क्वण चैकेण कादयः । G– अक्कीअणंन्तं देन्तं क्वण चैकेणकादयः । IO– अनीयळंतं नरंतं काण (क्वाण in O) चैसेनेणकादयः ।

28 This word supported by B is wanting in Mss. A om. the entire portion after पढाविआरो.

29 B दुक्खिदं ; U दुक्खाड ; I दुक्कांत ; O दुदुक्कांत ; G पदक्वाम्नत्वं ; em. according to the reading given in Dr. Ghosh's edition, which most probably is the original reading. However, for the correctness of the reading of both B and Ghosh, cf. Mk. III. 37–39.

' वड्ढुविअमअणगव्वं सिढिलाविअमाणमाहप्पं ।
उट्ठाविअचिरविअणं उग्गच्छइ अग्गदो क्खु ससिबिंबं[30] ॥ '
[= वर्धितमदनगर्वं शिथिलितमानमाहात्म्यम् ।
उत्थापितचिरवेदनमुद्गच्छति अग्रतः खलु शशिबिम्बम् ॥] इति ॥

इति श्रीमार्कण्डेयकवीन्द्रकृतौ प्राकृतसर्वस्वे भाषाविवेचने
महाराष्ट्र्यां तिङ्विधिः षष्ठः पादः ॥ ६ ॥

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30 The reading of this verse is very corrupt in Mss :
U– विड्डुविअ ममअणगव्वं सिचिणाविअमाणमाहप्पं ।
उद्वाविंअचिरविकाण अंडप्पाराइअग्गतोअमसिविंबमिति ॥
IO– विड्डुविअ अमंताणगव्वं सिच्चिकाअनिमाणमाहप्पं ।
उड्ढा (-ढा in O) विअअचिरविकारण अंडप्पाराइअग्गदोअमसिविंबमिति ॥
G– विड्डुविअ अमत्ताणगव्वं सिविणासुअ माणमाहप्पं ।
अप्पाविअं अचिरविकाणअं उप्पाराज अग्गद्वारसमसिविंबमिति ॥

सप्तमः पादः ।

७. १. भवतेर्होहुवौ स्याताम्

स्पष्टम् । होइ, हुवइ ॥

७. २. प्रादुष्प्रादेर्भवो भवेत् ।

प्रादुरादेः प्रादेश्च । पादुब्भवइ । आविब्भवइ । पहवइ । परिहवइ ॥

७. ३. क्ते हूः

क्ते परे भवतेर्हूः स्यात् । हूओ । भूतपतौ भूअवईति संस्कृतात् ॥

७. ४. प्रकृतिरेव स्यात् प्रादुराविःसमुद्भुवः ॥ ९६ ॥

एभ्य उत्तरस्य भवतेः क्ते परे प्रकृतिरेव स्यान्नादेशान्तरम् । पादुब्भूओ । आविब्भूओ । संभूओ । उब्भूओ । अन्यतस्तु—पहूअं, परिहूओ । बहिब्भवइ, बहिब्भूओ इति केचित् ॥

७. ५. प्रादुद्घुप्पश्च

प्रादुत्तरस्य भवतेर्हुप्पादेशः स्यात् । पहुप्पइ । चकारात् पक्षे पहवइ ॥

७. ६. त्वरस्तूरतुवरौ

स्याताम् । तूरइ, तुवरइ[1] ॥

७. ७. क्ते तुरो भवेत् ।

त्वर इत्येव । तुरिअं, अत इत्वम् ॥

७. ८. नुदो णोल्लः

स्यात् । णोल्लइ ॥

७. ९. घोलघुम्मौ घूर्णेः

घूर्णेतेरिमौ स्याताम् । घोलइ, घुम्मइ ॥

७. १०. दूमस्तु दूयतेः ।

दूयतेर्दूमः स्यात् । दूमइ ॥

७. ११. पाटेः फालः

स्यात् । फालइ ॥

७. १२. तृपेस्थिप्पः

स्यात् । थिप्पइ[2] ॥

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1 G has two more forms; तुरइ, तुवरए. 2 A om.

७. १३. ज्ञो जाण मुण इत्युभौ ॥ ९७ ॥

स्याताम् । जाणइ, मुणइ ॥

७. १४. स्मरतेर्भरसुमरसुढाः

त्रयः स्युः । भरइ, सुमरइ, सुढइ ॥

७. १५. वेः सूरः

वेरुत्तरस्य स्मरतेः सूरः स्यात्, विसूरइ ॥

७. १६. सरश्च दीर्घो वा ।

वेरुत्तरस्य स्मरतेः सरः स्यात् , वेर्दीर्घो वा । विसरइ, वीसरइ । चकारः पूर्वसमुच्चयार्थः ॥

७. १७. म्हर इत्येके

वेरुत्तरस्य स्मरतेः म्हर इत्येके । विम्हरइ ॥

७. १८. प्रान्म्हअ

प्रात् स्मरतेः म्हअ स्यात् । पम्हअइ ॥

७. १९. जल्पेर्जम्पः

स्यात् । जंपइ ॥

७. २०. क्षियो झिज्झः ॥ ९८ ॥

स्यात् ।— 'झिज्झइ झिण्णा वि तणू' [= क्षीयते क्षीणापि तनुः, R. I. 35] ॥

७. २१. ढाकढुकः

स्यात् । ढुकइ ॥

७. २२. क्षुधेर्धुकः

स्यात् । धुकइ ॥

७. २३. ग्रन्थेर्गुंथः

स्यात् । गुंथइ ॥

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3. U om. this sent.; G °इत्यादेशः. 4 GIO जम्म. UA agree with B.

5. UG रिज्जइणाविंतश्च ; IO रिरिज्जः इणाविंतश्च ; A झिझइ झिणावि तणु.

6 UIO भाकश्च (चु in O) कः ; G भासेर्बु(बु)कः.

7 B reads गुन्थ in place of गुन्थ which seems to be the correct reading as given by UIAO. G, however, reads incorrectly ; ग्रन्थेर्गुन्थः, गुन्थइ. The verb गुन्थ (गुन्थिबा) is used in Oriya also.

७. २४. गिरो गिलः ।

स्यात् । गिलइ ॥

७. २५. निरः पद्येर्वलः

निर उत्तरस्य पद्यतेर्वलः स्यात् । णिव्वलइ ॥

७. २६. माडो माणो वा

निरो माडो माणो वा स्यात् । णिम्माणइ, णिम्माइ ।— 'णिम्माअमज्जणसुहा' [= निर्मितमज्जनसुखाः, R. 1. 20] इति सेतुः ॥

७. २७. ममवावपि ॥ ९९ ॥

निरो माडो ममवावपि स्याताम् । णिम्मइ, णिम्मवइ ॥

७. २८. व्युत्पद्यतेर्विढप्पः

स्यात् ।— 'विढप्पंति गुणा' [= व्युत्पद्यन्ते गुणाः, R. I. 10] ।

७. २९. तिङि भावीहौ भियः स्याताम् ।

स्पष्टम् । भाइ, वीहइ । बिहेईति संस्कृतात् । तिङीति किम् । 'पीलणभीओ व्व हिअआदो' [पीडनभीत इव हृदयात्, KP, IV, SL. No. 66] ॥

७. ३०. णिङि भाअमिसौ

स्याताम् । भाअइ, भिसइ । भाएइ, भिसेइ । भाआवेइ, भिसावेइ । भेसेइ इति तु भेषृ भये धातोः । भीसेइ इति भीषयतेः ॥

७. ३१. म्लायो वा वाअ मिलाअ इत्येते ॥ १०० ॥

त्रयः स्युः । वाइ, वाअइ, मिलाअइ ॥

७. ३२. जृम्भेर्जंभाअ-जंभाहौ

स्याताम् । जंभाअइ, जंभाहइ ॥

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8 UIOG निव्वलइ; A agrees with B.

9 A reads विढप्प in place of विढप्प; but UGIO read विप्पे.

10 B reads भीह in place of वीह in Sū. as well as in the comm. UGIO read बाह in the Sū.; so also UG give बाहइ as ex. I reads बहइ. A, however, reads बिह in Sū. as well as in comm. (ex. बीहइ) which seems to be correct one; cf. He. IV, 53 & Rt. I, 8, 7. The reading of UGI shows that बाह is the result of confusion with the actual word वीह; hence em. 11 Mss. om. these two exs.

12 B reads जम्भ in place of जृम्भ here and in following rules relating to जृम्भ. Mss. read invariably जम्भ; cf. Vr. VIII, 14.

७. ३३. आदेर्जंभ च दृश्यते ।
विजंभई[13] । उज्जंभइ ॥

७. ३४. वहि जंभइ जंभाहा इति वापि च कश्चन ॥ १०१ ॥[14]
जंभहइ, जंभाहीइ[15] । कश्चन वसन्तराजः ॥

७. ३५. चिनश्चिणः स्यात्
चिणइ ॥

७. ३६. उदो वा
उच्चिणइ, उच्चेइ ॥

७. ३७. श्रद्धाञः सद्दहो भवेत् ।[16]
अस्य श्रत्पूर्वस्य व्यतिरेकेण प्रयोगो न दृश्यते । सद्दहइ ।– ' दिट्ठ त्ति ण सद्दहिअं ' [= दृष्ट इति न श्रद्धितम्, R. I, 38] ॥

७. ३८. क्रीञः किणः
किणइ ॥

७. ३९. वेस्तु वा स्यात्
विकिणइ, विकेई[16] ॥

७. ४०. ध्मो धमः
स्यात् । धमिज्जइ ॥

७. ४१. सोद् उद्धुमा[17] ॥ १०२ ॥
उदा सहितस्य ध्म उद्धुमा स्यात् । उद्धुमाइ ॥

७. ४२. उद्धुमाअ च केषांचित्
मते । उद्धुमाअइ ।– ' होंति सलिलुद्धुमाइअधूमाअंतवलवामुहा मअरघरा '

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13 G wrongly reads बिजम्भइ.

14 B जम्हाइ जम्हाहा इति हाकश्च कश्चन ; A has the same reading as B excepting म्भ in place of म्ह ; G जम्हइ जम्हाहाविति वापि च कश्चन ; IO जम्भाहा इति विहट्ठश्च कश्चन ; U जम्भक् जम्भाहा इति व हाकश्चे कश्चन ; of all these readings the reading of G alone is sensible. Hence I have emended after the reading of G. The rule definitely relates जृम् and not to हा.

15 G जम्भहइ, जम्भाहइ ; U जम्भहइ. जम्भाहाइ ; IO जम्भहइ, जंभाहाइ ; B जम्हायइ, जम्हाहाइ ; A same as B excepting म्भ in place of म्ह ; em. according to UG ; cf. हाइ in the sense of yawning in Oriya.

16 UG om. rules 37–39 ; IOA retain them ; A सद्दहो for सद्दहो.

17 UIO सोद ; G सोइ for सोद.

[= भवन्ति सलिलोष्मापितधूमायमानवक्त्रामुखाः मकरगुहाः, R. I. 8] इति सेतुः ॥

७. ४३.   घ्र ओजिम्हेजिह्नावपि ।

जिघ्रतेरिमौ स्याताम् । ओजिम्हइ, ईजिह्हइ । अपिशब्दात् – 'सब्भमरपउमग्घाइरि' [= सभ्रमरपद्मघ्राणशीले, KP. V. ŚL. No. 185] इति समाधेयम्[18] ॥

७. ४४.   घ्रसेर्घिसः[19]

स्यात् । घिसइ ॥

७. ४५.   खगेरोत्थढक्कौ

स्याताम् । ओत्थइ, ढक्कइ । बाहुल्यात् थएइ ॥

७. ४६.   खुप्पभिसौ ग्रुपेः ॥ १०४ ॥

स्याताम् । खुप्पइ, भिसइ ॥

७. ४७.   सक्कसप्पौ सृपेः

स्याताम् । सक्कइ, सप्पइ ॥

७. ४८.   चच्छरंपरंभास्तु तक्षतेः[20] ।

त्रयः स्युः । चच्छइ, रंपइ, रंभइ ॥

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18 UGIO are hopelessly corrupt with regard to this Sū. as well as its comm.; A om. comm. portion.

U– माओतिए जिह्वावपि । ०ओकिंहइ, इमिहइ ;
मतसब्भदान्सतमताणा इरि इति समाधेयम् ॥

G– भओभितिहेजह्नावपि । जिघ्रतेः० । ओकम्मइ, इमिहइ ;
अपिचारात् मतसब्भराउतमणाइरिमः समाधेयम् ॥

IO– मओविहें जह्नावपि । जिघ्रतेः० । ओकिंहइ, इतिमिहइ ; अपिशब्दात् मतसंवरातमताणाइरिहाणि समाध्येताम् ॥

19 U बसः, ex. पिसइ ; G पिसः ; ex. same as U ; IO पसः ; ex. same as U.

20 B reads चच्छ and रम्ह in place of चच्छ and रम्भ respectively. A has चच्छु and रम्भ for these two words ; UGIO, however, give readings as suggested above. Cf. Var. VII, 68 (तक्षे रम्पचच्छौ) ; here बच्छ is probably a scribal error for चच्छ. See also He. IV, 194. Modern Oriya has both चाञ्छ (चाञ्छिबा) and राम्प (राम्पिबा) in the sense of sharpening.

७. ४९. वाहवासाववाद्गाहिकास्योः

अवादुत्तरयोर्गाहिकास्योर्वाहवासौ वा स्याताम् । ओवाहइ । ओवासइ ॥

७. ५०. सोवसुवौ स्वपेः ॥ १०५ ॥

स्याताम् । सोवइ, सुवइ । वलोपे सोअइ, सुवइ ॥

७. ५१. समो गुपेर्जवो वा स्यात्

संजवइ, संगोवइ ॥

७. ५२. खुंदखुम्मखुलाः क्षुंदेः[21] ।

खुंदइ, खुम्मइ, खुलइ ॥

७. ५३. वृषादीनामुपान्तस्य ऋदेरिः[22] स्यात्

वरिसइ, मरिसइ, हरिसइ ॥

७. ५४. अरोऽन्ततः ॥ १०६ ॥

अन्ते स्थित ऋदरः स्यात् । मरइ ॥

७. ५५. शक्नोतेस्तरचअतीरीः[23]

शक्नोतेस्त्रयः स्युः । तरइ, चअइ, तीरइ । शक्यतेस्तु सक्कइ ॥

७. ५६. लुह रोसाण पुस तु मृंजेः[24] ।

त्रयः स्युः । लुहइ, रोसाणइ, पुसइ । मार्जयतेस्तु मज्जइ ॥

७. ५७. क्षरतेर्झरः[25]

स्यात् । झरइ । पज्झरइ ॥

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21 B क्षुवेः which is evidently wrong. UAG क्षुदेः; IO क्षुदेः; em' according to UAG; cf. PS. IX. 118. The ex. खुदइ as given by UG IO should be खुन्दइ.

22 UGIO ऋरः (र). The ex. given by UGIO are very corrupt:
U– दतिस्सङ्कः, मउत्सङ्कः, हरित्सङ्कः । G– दतिस्संकः, मथित्संवः, हरित्संक
IO– दतृत्संकः, मसिसंकः, हरिसंशः ।

23 UIO अक्नोतेस्तरतअगराः ; G अक्नोतेस्तराचिअतीचाः ; ex. चिअइ, तिचइ.

24 Here is a specimen to show to what extent Mss. can be corrupt. The Sū. is given as–
UIO– हीहरोभाखापूरोन्तमुकेः । G– वजोलुहरोशाअपूपाः ।
A alone reads it correctly and fully agrees with B.

25 U om. Sū. Ex. very corrupt: क्षरकि परे रकिं ; G क्षरतेर्जचः स्यात् । स्चाकि परेराकि ; I क्षरतिः० क्षरकैपरे रकें ; O झचः for झरः ; otherwise same as I.

७. ५८. ईरयतेः संप्राम्यां सोल्लपेल्लौ स्तः ॥ १०७ ॥

संप्राम्यां सह । सोल्लइ, पेल्लइ ॥

७. ५९. खाधौ च खादिधाव्योः

खादिधाव्योः खाधौ स्याताम् । खाइ । धाइ । चकारात् खाअइ, धाअइ ॥

७. ६०. आतोऽद्वा

धातोराकारादुत्तरे अकारागमो वा स्यात् । जाइ, जाअइ । माइ, माअइ । —'तुह हिअए सुहअ सा अमाअंती' [= तव हृदये सुभग सा अमान्ती, GS. II. 82] । ध्यै-झाइ, झाअइ । गै—गाइ, गाअइ । अङ्गादेशसूत्रेण (PS. VII. 102) ऐत आ स्यात् । राइ, राअइ[26] ॥

७. ६१. नित्यमन्त्यन्त्वोः ।

अन्त्यन्त्वोः परयोः धात्वाकारादकारो[27] नित्यं स्यात् ।— 'वाअंति चेत्ताणिला' [= वान्ति चैत्रानिलाः, KM. I. 17] इति राजशेखरः ॥

७. ६२. स्युः पुञ्छलुञ्छपुड्डाः प्रोञ्छेः

पुंछइ, लुंछइ, पुड्डइ ॥

७. ६३. विलभस्तु खेदेर्यतेः[28] ॥ १०८ ॥

विलभेइ ॥

७. ६४. तुडतोडतुट्टखुट्टास्तुडंतेः[29]

तुडइ, तोडइ, तुट्टइ, खुट्टइ ॥

७. ६५. तवथुअथुवाः स्तौतेः ।

तवइ, थुअइ, थुवइ ॥

७. ६६. छिदिभिदोरन्तो न्दः[30]

स्यात् । अन्त इत्यधिकारः । छिंदइ, भिंदइ ॥

७. ६७. ञ्जो भुजियुज्योः

अनयोरन्तो ञ्जः स्यात् । भुंजइ । पउंजइ ॥

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26 A adds ठाइ, ठाअइ. 27 UG °त्तवकाराद्° ; IO °वेति त्वकाराद्.

28 U रोदयतेः ; ex. विलभेति ; GIO विलभस्तु रोदयतेः ; ex. विलभेति.

29 A तुडनेः ; G स्फुटयतेः ; UIO तुडर्मेः ; for the correctness of the reading, cf. He. IV, 116.

30 UGIO द्रः; ex. छिद्दइ, भिद्दइ.

७. ६८. निमिश्च नियुजः स्यात् ॥ १०९ ॥

णिमेइ । चकारात् णिउंजइ । एषां त्वादौ रूपान्तराणि प्रकाशितानि (PS. IV. 36) ॥

७. ६९. रुधो म्भन्धौ

रुधोऽन्तो म्भन्धौ स्याताम्[31] । रुंधइ, रुंभइ ॥

७. ७०. क्रथेर्ढः स्यात्

अन्त इत्येव । कढइ ॥

७. ७१. वेष्टतेश्च

अन्तो ढः स्यात् । वेढइ ॥

७. ७२. ल्ल उत्समोः ।

उत्समोरुपपदयोर्वेष्टतेरन्तो ल्लः स्यात् । उव्वेल्लइ । संवेल्लइ । आदेशस्य द्वित्वसिद्धौ द्वित्वापन्नलकारनिर्देशादत्र पादे आदेशस्य द्वित्वं न स्यादिति ज्ञापितम् ॥

७. ७३. मृदो ड्डलौ

मृदोऽन्तो ड्डलौ स्याताम् । मड्डइ, मलइ[32] ॥

७. ७४. शदिपतोर्डः

अनयोरन्तो डः स्यात् । सडइ । पडइ[33] ॥

७. ७५. वृधो ड्ढः

वृधोऽन्तो ड्ढः स्यात् । वड्ढइ[34] ॥

७. ७६. कृषेर्न वा ।

कृषेरन्तो ड्ढो न वा स्यात् । कड्ढइ[35], करिसइ ॥

७. ७७. ज्झो बुद्ध्यादेः

बुद्ध्यादेरन्तो ज्झः स्यात् । बुज्झइ । सिज्झइ । सुज्झइ । जुज्झइ । आरज्झइ । गृधु गिज्झइ । बुज्झिरो, बुज्झाविओ ॥

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31 B om. this sent. A supplies this. UI रुधो रन्तो० ; G also om. the sent. and adds स्याताम् to the rule.

32 G wrongly inserts मन्द्यतीन्वत्र. 33 UIO duplicate ड in ex. ; G reads ड fof ड. 34 B ड्ढ for ड्ढ in this case as elsewhere.

35 The same em. here too over B in respect of ड्ढ.

७. ७८. **कृतेड्डः**

कृन्ततेरन्तड्डः स्यात् । कड्डइ ॥

७. ७९. **ञ्चो व्रजिनृत्योः**[36]

अनयोरन्तश्चः स्यात् । वच्चइ । णच्चइ ॥

७. ८०. **रुदो व्ववौ ॥ ११० ॥**

रुदोऽन्तो व्ववौ स्याताम्[37] । रुव्वइ, रुवइ । अत्त्वादेशे रोवइ । वलोपे रोअइ, रुअइ ॥

७. ८१. **ज्जश्चोद्विजेः**

उद्विजेरन्तो[38] ज्जः स्यात् । उव्विज्जइ । चकारात् व्ववौ च । उव्विव्वइ, उव्विवइ । पूर्ववत् उव्वेवइ, उव्विअइ, उव्वेअइ ॥

७. ८२. **हनिखनोर्मो वा**

अनयोरन्तो मो वा स्यात् । हम्मइ, हणइ । खम्मइ, खणइ ॥

७. ८३. **रुष्यादिषूद्दीर्घः ।**

स्यात्[39] । रूसइ । तूसइ । दूसइ । सूसइ । पूसइ ॥

७. ८४. **शकिलग्योर्द्विः**

अनयोरन्तो द्विः स्यात् । सक्कइ । लग्गइ ॥

७. ८५. **शम्यादीनां वा**[40]

अन्तो द्विर्वा स्यात् । उअसम्मइ, उअसमइ । तम्मइ, तमइ । भम्मइ, भमइ । चल्लइ, चलइ । णड्डइ, णडइ । फुड्डइ, फुडइ । शम्यादिराकृतिगणः ॥

७. ८६. **मीलतेः प्रादेः ॥ १११ ॥**

प्रादेरुत्तरस्य मीलतेरन्तो द्विर्वा स्यात् । पमिल्लइ, पमीलइ । णिमिल्लइ, णिमीलइ । प्रादेरिति किम् । मीलइ ॥

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36 UGA om. this rule; IO retain but in a very corrupt form : येव्रति निस्योः । अनयोरंतत्तः स्यात् । त (व in O) तइ ; अतइ ॥

37 BUIO स्यात्, but cf. Sū. 73 comm.

38 G अत्पूर्वात् विजेः.

39 UGIO विषु दीर्घः ; B excludes स्यात् from Sū. and includes it in comm.

40 UIO तं वा० ; G intermingles Sū. and comm.

७. ८७. **हुश्रुजिलूधूञ्भ्यो णः पूर्वो ह्रस्वश्च**

एभ्यो णकारागमः स्यात्, पूर्वो ह्रस्वश्च । हुणइ । सुणइ । जिणइ । लुणइ । धुणइ ॥

७. ८८. **हुअहुवौ च हुवः ।**

जुहोतेः स्थाने हुअहुवौ स्याताम् । हुअइ, हुवइ, हुणइ ॥

७. ८९. **क्त्वादौ श्रुवो वा**

क्त्वातुमुन्तव्येषु श्रुवो णागमो वा स्यात् । सुणिऊण, सोऊण । सुणिउं, सोउं । सुणिअव्वं, सोअव्वं ॥

७. ९०. **जअश्च जेः**

जेः स्थाने जअश्च स्यात् । जअइ, चकारात् जिणइ, अत्रापि क्त्वादिपक्षे णो वेत्यनुवर्तते । जेऊण, जिणिऊण । जेउं, जिणिउं । जेअव्वं, जिणिअव्वं ॥

७. ९१. **लुनातेरुदो लुवः ॥ ११२ ॥**

उदो लुनातेर्लुवः स्यात् । णागमापवादः । उल्लुवइ ॥

७. ९२. **क्त्वादौ लवो वा**

क्त्वादौ परे लुनतिर्लवो वा स्यात् । लविऊण । लविउं । लविअव्वं । उल्लविऊण । उल्लविउं । उल्लविअव्वं । एवं पक्षे लुणिऊण । उल्लुविऊण इत्यादयः [४३] ॥

७. ९३. **धूञो धुअधुवौ**

वा स्याताम् । धुअइ, धुवइ, धुणइ ॥

७. ९४. **के पुनर्न ते ।**

के परे पुनस्ते णागम आदेशाश्च न स्युः । ह्रस्वत्वं स्यादेव । हुअं । सुअं । जिअं । धुअं । उलुं ॥

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41 G inserts चकारात् which seems to be appropriate in the present context.

42 B has simply क्त्वादौ° in place of क्त्वादिपक्षे णो° which is clearly written in G. UIO retain the reading of G in most corrupt form.

43 UG add उल्लुणिऊण to ex.

७. ९५. यक्तोर्व्वो वा

एषां यकः स्थाने व्वो वा स्यात् । हुव्वइ । सुव्वइ । जिव्वइ । धुव्वइ । लुव्वइ । अनभिधानादत्र णागमादयो न स्युः । पक्षे हुणिज्जइ, सुणिज्जइ इत्यादयः ॥

७. ९६. ग्रहेर्गेण्हहिन्दौ[44]

स्याताम् । गेण्हइ, हिन्दइ ॥

७. ९७. क्त्वादिषु घे न वा ॥ ११३ ॥

क्त्वादिषु ग्रहेर्घे न वा स्यात् । घेऊण । घेउं । घेअव्वं । पक्षे गेण्हिऊण, हिंडिऊणँ[45] ॥

७. ९८. बुड्डखुप्पौ मज्जतेः स्याताँ[46]

बुड्डइ, खुप्पइ ॥

७. ९९. रन्धो राधयतेः स्मृतः ।

रंधइ ॥

७. १००. एवमितरेऽपि वेद्याः

इतरे धात्वादेशाः । धावु धोअइ[47], अपक्रमयति खुडुक्कइ[48], आभाषते अप्पाहइ । स्वदते चक्खइ । उत्तंभयति उत्तंघइ । छादयति आक्कामयति । झंपेइ, इत्यादयो यथादर्शनम् । केचिदादेशाः क्वचित् कुँति[50] न भवन्ति । यथा— भावओ, कारओ, कअं, करणिज्जं इत्यादयः ॥

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44 B हिन्दौ, ex. हिन्दइ ; U हिनै, ex. हिन्वइ ; IO गेण्वहित्वौ, ex. गेण्वइ हिन्वइ ; G हिन्वो, ex. हिन्वइ. A retains the reading of B which seems to be correct. Mss. often confuse न्द with न्व or न्य which is due to the way of writing in Oriya script by the scribes. Dr. Ghosh has uunecessarily emended the rule of Pu. VIII, 8 to ग्रहेर्गेण्हहिण्णौ, in spite of the reading of Ms हिन्दौ in place of हिण्णौ. See PK P. 161, footnote 8.

45 B हिन्दऊण; G हिन्दिउण; U हिन्दिउण; IG गेण्विऊण, हिन्विऊण.

46 G स्याताम्, but this reading, if accepted, would give rise to the violation of metrical discipline.

47 G धावो धूअइ; UIO धावू धोअइ.

48 U अप० खुडु०; A अपक्कमेति; I अपक्क इति; O खुडुक्कमति.

49 UIO चक्खइ; G चक्कमयति, A om. 50 G क्वापि.

७. १०१. शेषाणां स्यादन्तत्वम् ॥ ११४ ॥

उक्तादन्ये शेषाः । हसे हसइ, त्रसी तसइ, रमइ, चोरइ, चिंतइ, कारइ, पाढइ, वड्डुई इत्यादि । ऊह्या अ॑म्ये ॥

७. १०२. अङ्कादेशा बहुलम्

धातूनामचामङ् आदेशाश्च बहुलं स्युः । अङ् यथा च्छिवेइ[52] च्छवइ धिप्पइ, धुप्पइ, मुअइ मोअइ, रुवइ रोवइ, आरुहइ आरोहइ, लिहइ लेहइ इत्यादौ विकल्पः । णेइ देइ जेमइ, गिज्झइ[53] राइ भोई । एवं गै गाइ । त्रैङ परित्ताइ । वच वोत्तुं, वोत्तूण, वोत्तव्वं[56], अत ओत् । रोत्तुं, रोत्तूण, रोत्तव्वं । भेत्तुं, भेत्तूण, भेत्तव्वं[57] । छेत्तुं, छेत्तूण, छेत्तव्वं । सोत्तुं, सोत्तूण, सोत्तव्वं । मोत्तुं, मोत्तूण, मोत्तव्वं । अङ् नित्यं द्वित्वं च यथादर्शनम् । आदेशाश्च होइ, हुवइ तूरई[58] तुवरइ, इत्यादौ नित्यम् । ओवाहइ, ओगाहइ, ढक्कइ[59], ओत्थइ, थअइ, संजवइ, संगोवइ, इत्यादौ विकल्पः । उक्तादन्येऽपि । तिष्ठति थक्कइ । – 'आअअ-विथक्कंतं [= आगतवितिष्ठमानम् R. III. 4] इति सेतुः । उपनयति– 'पणामेइ मणिं' [=उपनयति मणिं R. I. 39] इत्यादयो द्रष्टव्याः ॥

७. १०३. रेहो वा राजतेः

वेत्यधिकारः । रेहइ, राजइ ॥

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51 B वड्डइ; U वड्डुइ; IO पढइ; G ढड्डइ; A om.

52 B ऊहअइ (?) इत्यादि; UIO ऊहअन्या इत्यादि; G ऊहअन्या इत्यादि; A om. Em. is mine. Mss. including B seem to have confused with regard to the actual reading as has been suggested.

53 UIO छि(छु in U)वइ; G छुवइ.

54 BUGIO गोत्झइ; A om. The mode of writing Oriya letter ज often appears like ग in Oriya script. So also the quick writing of Oriya letter झ causes the cofusion of Oriya letter ख. So it is very likely that the actual word is गिज्झइ; also cf. He. IV. 217. Em. is mine.

55. B अग्गव्भाइ (!); U भाइ । भोइ; GIO भाइ । रोइ. All these are evidently corrupt and the reading as suggested above seems to be the correct one.

56 This word lacking in B is found in UGIO. IO वोत्तव्वं; G वेत्तव्वं.

57 B reads भोत्तुं, भोत्तूण, भोत्तव्वं with which Mss. do not agree.

58 B & Mss. तुरइ. 59 B थक्कइ; Mss. तक्कइ.

७. १०४. त्यजश्छड्डः ।
छड्डइ चअइ ॥

७. १०५. पुलनिअनिअच्छजोवअवक्खपुलोअपुलआ दृशेः सप्त ॥११५[60]
पुलइ, निअइ, निअच्छइ, । निपातनसामर्थ्यान्न णत्वम् । जोवइ, अवक्खइ, पुलोअइ, पुलअइ । पस्सइ इति संस्कृतात् ॥

७. १०६. दंसो णिङि
णिङि परे दृशेर्दंसो वा स्यात् । दंसेइ दरिसेइ । दंसाविइ, दरिसावेइ । दावश्चेति शाकल्यः । दावेइ[61] ॥

७. १०७. आयो यो लोपः
आयप्रत्ययस्य यस्य लोपो वा स्यात् । धूमाइ, धूमाअइ ।— ' धूमाइ सिही ण पज्जलइ ' [= धूमायते शिखी न प्रज्वलति, GS. I. 14] ॥

७. १०८. बिन्दुर्मुचादेः स्यात् ।
बिन्दुरागमः । मुंचइ, मुअइ । लुंपइ, लुअइ । लिंपइ, लिअइ ॥

७. १०९. वेर्घटतेर्विञ्छिः[62]
स्यात् । विंछेइ, विहडेइ ॥

७. ११०. उदा णिङयोग्घः
णिङि परे उदा सह घटतेरोग्घः स्याद्वा । ओग्घेइ, उग्घडेइ ॥

७. १११. विचरतेर्वीणः[63] ॥ ११६ ॥
णिङि विचरतेर्वीणः स्याद्वा । वीणेइ, विआरेइ ॥

७. ११२. कृञः कुणः स्यात्
णिङीति निवृत्तम् । कुणइ, करइ[64] ॥

७. ११३. का नित्यं तिङि भूतभविष्यतोः ।
भूतभविष्यतोर्विहिते तिङि परे कृञः स्थाने नित्यं का भवति ।

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60 U पुलउपनिअअ०; IO पुलभिपनिछअ०; G पुलनिपानिअ०; A पुल लिअनिअछ०; UGIO also read towards the end of Sū. आदेशाः सप्त स्युः.

61 A adds this portion to comm. which though not authorised by Mss. as well as by B, is very significant addition to the text and there is every reason to take it as authentic; cf. Bt. I. 8, 24; also PSM. P. 461. 62 UGIO विञ्छेः.

63 A विरचतेः; so also in comm. 64 UGIO कुरइ.

काहीअ । काहीइ ।

७. ११४. क्त्वादौ च

नित्यं कृञः का स्यात् । काऊण । काउं । काअव्वं ॥

७. ११५. घोट्टः[65] पिबतेः

घोट्टइ । पिअइ इति संस्कृतात् ॥

७. ११६. अस्तेरच्छः

स्यात् । अच्छइ । अत्थि इति[66] संस्कृतात् ॥

७. ११७. लसो ल्हसः ॥ ११७ ॥

ल्हसइ, लसइ ॥

७. ११८. नेः सहतेः सुढः[67]

णिसुढइ, णिसहइ ॥

७. ११९. अपेनौअल्लः स्याद्वृतेः

अपेन सह वर्ततेरोअल्लः स्यात् । ओअल्लइ, ओवट्टइ । बाहुल्यात् अवट्टइ ॥

७. १२०. उदोल्लट्टः ।

उदा सह वृतेरुल्लट्टः स्यात् । उल्लट्टइ, उव्वट्टइ ॥

७. १२१. पर्यस्यतेस्तु पल्लट्ट खुज पल्लत्थ इत्येते ॥ ११८ ॥

स्युः[68] । पल्लट्टइ, खुज्जइ, पल्लत्थइ । पक्षे पल्लस्सइ ॥

७. १२२. चोरेस्थणिल्लः

स्यात् । थणिल्लइ, चोरेइ ॥

७. १२३. उद्ग्रहेरोग्गाहः[69]

स्यात् । ओग्गाहइ, उग्गाहइ ॥

७. १२४. लुठेर्लोट्टः ।

स्यात् नित्यम् । लोट्टइ ॥

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65 UIO insert इ (इः in IO) after घोट्टः (-टः in IO).

66 U अत्थु इति; G अत्थेनि; IO अत्थुति.

67 B सुढः; U सुढः; I सुचः; O सुरः; G सिच; em. according to U; cf. He. IV, 158.

68 In Sü. UGIO read खुज्ज. Mss. include स्युः in Sü.

69 A उद्ग्राहेः, G उदो ग्राहेः.

७. १२५. गुञ्जोल्ल[70]पण्णाडपरिहट्टा विलुलेर्मताः ।
गुंजोल्लइ, पण्णाडइ, परिहट्टइ, विलुल्लइ[71] ॥

७. १२६. खिदेर्विसूरः
स्यात् । विसूरइ, खिज्जइ ॥

७. १२७. खौनातेः खउरः
स्यात् । खउरइ, खऊँइ[72] ॥

७. १२८. लडतेर्मुरः ॥ ११९ ॥
स्यात् । मुरइ, ललइ ॥

७. १२९. लालप्पलालम्पलालम्भलालम्भा विना लपेः[73] ।
विना सह लपतेरिमे स्युः । लालप्पइ, लालंपइ, लालम्भइ, विलवइ ॥

७. १३०. कुवेर्जूरः[74]
स्यात् । जूरइ, कुज्झइ ॥

७. १३१. कथेः साहः
स्यात् । साहेइ, कहेइ ॥

७. १३२. ओग्गहः स्यात् प्रतीच्छतेः[75] ॥ १२० ॥
ओग्गहइ, पडिच्छइ ॥

७. १३३. क्वण ओङ्गणः[76]
ओंगणइ, कणइ ॥

७. १३४. क्रमेर्वोलाइञ्चौ
स्याताम् । वोलइ, आइंचइ, कमैइं[77] ॥

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70 G गुञ्जले; A गुञ्जेल्ल; BU गुञ्जोल्ल; IO गुंजेलुं, ex. गुंजेलुइ.

71 New addition by A. 72 A खंणइ.

73 This Sū is very corrupt in Mss. excepting UA which alone give a faithful reading;

IO – लाइप्पला इमला इम्बला इंमा विना कथेः ।
U – लालप्पलालमलालम्भलालम्भा विना लपेः ।
G – लाप्पलालम्वलालम्भलालम्भुविलम्बा लपः ।

A is in agreement with B.

74 A जुरः 75 G उग्गहः ; ex. उग्गहइ.

76 BA ओङ्गणः ; U ओङ्गवणा; G ओङ्गुण; IO ओङ्गवणः.

77 This is an additional ex. according to UGIAO.

७. १३५. रम्प अप्पण्ण।
अहिसाअक्का

आक्रा सह क्रमतेरिमे स्युः। रम्पइ, अप्पण्णइ, अहिसाअइ, अक्कमइ॥

७. १३६. रुह उल्लुढवलग्गचुंपाः स्युः॥ १२१॥

आहेत्येव। उल्लुढइ, वलग्गइ, चुंपइ, आरुहइ॥

७. १३७. भ्रमतेर्ढुण्ढुल्लः स्यात्

ढुंढुल्लइ।– 'ढुंढुल्लंतो मरिहिसि' [= भ्रमन् मरिष्यसि, KP. X. SL. No. 407]

७. १३८. णुमज्ज शीङः

शीङो णुमज्जः स्यात्। णुमज्जइ॥

७. १३९. शुषेस्तु वसुआअः।

स्यात्। वसुआअइ, सूसइ॥

७. १४०. आगम आहम्माजत्थौ[80]

स्याताम्। आहम्मइ, आजत्थइ। आअच्छइ इति संस्कृतात्॥

७. १४१. छादेर्नूमझम्पौ स्तः॥ १२२॥

नूमइ, झंपइ, छाएइ॥

७. १४२. पिअरञ्जवेमपरिरञ्जा भञ्जेः

त्रयः स्युः। पिअरंजइ, वेमइ, परिरंजइ, भंजइ॥

७. १४३. उन्नदेर्वोक्कः।

स्यात्। वोक्कइ, उण्णअइ। उन्नटेरिति कश्चित्॥

78 B चम्पाः; Mss. however, show that it should be चुम्पाः. Cf. A चुम्पाः; UIO चुमाः; G चुप्फा.

79 B ढुण्ढुल्लसि; em. according to Mss.

80 G om. this Sū.

81 U °न्नुमसम्पौ०; ex. सम्पइ; G °न्नुमसखौ०; ex. सम्फइ; IO छादे-र्नुमझम्पौ०; ex. झमइ; A छादेर्नुम.

82 G includes this in Sū. which being done, metrical discipline is violated.

७. १४४. फंसालुंगौ[83] स्पृशतेः
स्यात् । फंसइ, आलुंगइ ॥

७. १४५. उपगूहेरावआसः स्यात् ॥ १२३ ॥
आवआसइ, उवऊहइ ॥

७. १४६. विरचेर्विहिविल्ल स्यात्
विहिविल्लइ, विरएइ ॥

७. १४७. पप्फोडः प्रस्फुटेः[84]
स्यात् । पप्फोडइ, पप्फुट्टइ[85] ॥

७. १४८. तिमेस्तिण्णः ।
तिण्णाअश्च
स्याताम् । तिण्णइ, तिण्णाअइ, तिम्मइ ॥

७. १४९. प्राद्विशतेर्डुक्कः स्यात्[86]
डुक्कइ, पइसइ ॥

७. १५०. परेर्विआलः स्यात्[87] ॥ १२४ ॥
परेरुत्तरस्य विशतेर्विआलः स्यात् । परिविआलइ, परिविसइ ॥

७. १५१. चर्वेश्चप्पः स्यात्[88]
चप्पइ, चव्वइ ॥

७. १५२. खदतेश्चक्खः
स्यात् । चक्खइ, सअइ ॥

७. १५३. पृच्छतेः पुच्छः ।
स्यात्[89] ।= ' पुच्छिओ णु पउत्ति ' [= पृष्टो नु प्रवृत्तिम्, R. I. 40] ॥

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83 B °लुह्वो° ; U लुह्मचोद् विशतेः ; G ढमालुम्भ्योद्दिशतेः ; IO पसालुंम्बो-हिषतेः ; however, the readings of Mss. show that the word in question is not लुह्व as given by B; hence em.

84 G रस्फोडः, A रम्फोडः ; I रांपोतः ; O एपोतः.

85 O रिप्पट्टइ ; I रिप्फटइ ; A पप्पुट्टइ ; U रिप्फट्टइ ; O रिफटइं.

86 B brackets this word but this is included in Sū. in Mss.

87 UGIO exclude this from Sū.

88 G चोर्वेर्चप्पः स्यात् ; ex. चव्वइ, चप्पइ ; A चर्वेर्चप्पः स्यात्, ex. चप्पइ, चव्वइ ; IO चर्वेर्वप्फः स्यात्, ex. चव्वइ, चप्पइ ; U tallies with B.

89 B unlike UGIO excludes this from Sū.

७. १५४. जागर्तेर्जग्गः स्यात्

जग्गइ ।

७. १५५. प्रतेरिणः पत्तिआअः स्यात् ॥ १२५ ॥

पत्तिआअइ । अत्र सूत्रत्रये नित्यो विधिः ॥

७. १५६. उण्णालथङ्गगुलुगुञ्छा उन्नामेः[90]

उन्नामेरिमे त्रयः स्युः । उण्णालइ, थंगइ, गुलुगुंछइ, उण्णामेइ ॥

७. १५७. त्रसेर्वज्जः ।

वज्जइ, तसइ ॥

७. १५८. प्रतिपालयतेश्चिरमालविरीहौ[91]

स्याताम् । चिरमालइ, विरीहइ, पडिवालेइ ॥

७. १५९. चुरमुम्मुरौ चूर्णेः ॥ १२६ ॥

स्याताम् । चूरइ, मुम्मुरइ, चुण्णेइ ॥

७. १६०. तिक्खालस्तेजयतेः

तिक्खालइ, तेजइ ॥

७. १६१. उब्बुह उत्क्षुभ्यतेः[92]

उब्बुहइ, उक्खुब्भइ ॥

७. १६२. ठवः स्थापेः ।

ठवइ, ठावइ ॥

७. १६३. उत्स्तृञ ओत्थल्लोत्थल्लौ

उदिति लुप्तपञ्चम्यन्तम्[93] । स्याताम् । ओत्थल्लइ, उत्थल्लइ, उत्थरइ ॥

७. १६४. वेरिल्लः

वेरुत्तरस्य स्तृञो रिल्लः स्यात् । विरिल्लइ, वित्थरइ ॥

७. १६५. स्फुरश्चुलुचुलैः स्यात् ॥ १२७ ॥

चुलुचुलइ, फुरइ ॥

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90 G °थग्गं० उद्धमेः; ex. थग्गइ; I थंगु०; O थंखु०; A ०थंख०.

91 UGIO विराहउ; ex. विराहइ; O विराहइ.

92 BUGIO °इत्यभ्यतेः; A om. Em. is mine, for this is in accord with the second ex.

93 G °सप्तम्यन्तम्.

94 U चुलचुलः, also ex. चुलचुलइ; G फुलः; ex. फुलइ, फुरइ; IO चुलचुलः; ex. चुलचुलइ; A agrees with B.

७. १६६. म्भसफिट्टौ भ्रंशेः[95]
स्यातां । म्भसइ, फिट्टइ, भस्सइ ॥

७. १६७. प्रसरतेः पअल्लः
स्यात्[96] । पअल्लइ, पसरइ ॥

७. १६८. छिवच्छुपतेः ।
छिवइ, छुअइ ॥

७. १६९. विकसेस्तु विहसवोसट्टविसट्टाः
स्युः । विहसइ, वोसट्टइ, विसट्टइ, विअसइ ॥

७. १७०. तिड्डवस्ताडेः[97] ॥ १२८ ॥
ताडयेस्तिड्डवः स्यात् । तिड्डवइ, ताडेइ ॥

७. १७१. प्रादेर्धात्वादिर्द्विः
वेत्येव । प्रादेरुत्तरो धात्वादिर्द्विः स्यात् । पवाअइ, पव्वाअइ । परिभमइ, परिब्भमइ ॥

७. १७२. गम्यादीनां यकान्तोऽपि ।
गम्यादीनाम्[99]न्तो वर्णो यका सह द्विर्वा स्यात् । गम्मइ । रम्मइ । लब्भइ । पक्षे गमीअइ, गमिज्जइ, इत्यादयः ॥

७. १७३. कृञ्[100]हृञोस्तु कीरहीरौ
कृञ्हृञोर्यका सह कीरहीरौ स्याताम् । कीरइ । हीरइ । करिज्जइ । हरिज्जइ[101] ॥

७. १७४. तीरस्तॄशक्नुवोः
तरतेः शक्नोतेश्च यका सह तीरः स्यात् । तीरइ, पक्षे तरिज्जइ, सक्कइ ॥

७. १७५. छुपश्छिप्पः[102] ॥ १२९ ॥
छुपतेर्यका सह छिप्पः स्यात् । छिप्पइ । गम्यादित्वात् छुप्पइ । पक्षे छविज्जइ । बाहुलकात् यका विनापि छुविज्जइ ॥

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95 B म्हस॰; UG म्भस॰; IO मस॰; A म्भम॰; em. according to Mss.   96 G includes this in Sū.

97 G ताडयतेः.

98 UGIAO add वा here which is superfluous since वेत्येव is already there in comm.   99 UGIO शिथिलग्रहणीयानाम्.

100 B कृञ्ञो, em. after Mss.

101 G adds क्रियते ह्रियते इत्यनयोरिदं रूपम्.   102 B च्छुपः.

७. १७६. दुहलिहवहतीनां दुब्भलिब्भवुब्भाः

यका सह स्युः । दुब्भइ । लिब्भइ । वुब्भइ । पक्षे दुहीअइ, दुहिज्जइ इत्यादि ॥

७. १७७. दृशेर्दीसः ।

यका सह स्यात् । दीसइ, पक्षे पुलीअइ इत्यादयः ॥

७. १७८. स्युर्घेप्पगेज्झघेज्झा ग्रहेः

यकेत्येव । घेप्पइ, गेज्झइ[103], पक्षे गेण्हीअइ हिन्दीअइ ॥

७. १७९. कथेः सासणवरिज्जौ[104,105] ॥ १३० ॥

यका सह स्याताम् । सासइ, णवरिज्जइ[106], साहीअइ, कहीअइ ॥

७. १८०. ज्ञो णज्जणव्वौ[107] इत्येतौ

यका सह स्याताम् । णज्जइ, णव्वइ, जाणीअइ, मुणीअइ ॥

७. १८१. दादीनां च दिज्जाद्याः ।

दादीनां यका सह दिज्जाद्याः स्युः । दा दिज्जइ, पा पिज्जइ[108], गै गिज्जइ । णीङ् णिज्जइ, डीङ् उड्डिज्जइ, लीङ्, लिज्जइ इत्यादयो नित्यम् ॥

७. १८२. क्तेन रुदादे रुण्णाद्याः

क्तेन सह रुदिप्रभृतीनां रुण्णाद्याः स्युः । रुद् रुण्णं । दा दिण्णं । भिण्णं । छिण्णं । दुह् दुब्भं । जूजुण्णं । प्रवस् पउत्थं[109] । आश्लिष् आलिद्धं । मुच्लृ मुक्कं । दंश डक्कं । छुप स्पृश् छिक्कं छित्तं । लिप लित्तं । लुप्पं[110] लुत्तं । क्रमु

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103 UGIO om. 104 U हिल्याअइ, G णद्धाअइ; I हिन्याअइ (?); O हिय्यांअइ; A agrees with B correctly. 105 G अवरिज्जउ.

106 UGIO अवरिज्जइ; evidently here अ is in confusion with ancient Oriya letter ण which was written exactly like अ with oblique or horizontal stroke inside it.

107 U णब्ज; G दाव्व; IOA same as B.

108 O om. 109 UGIO तत्थं.

110 BUI insert लुप्पं here; G लुप्प; A om.; B puts '(?)' after word. In fact it has no bearing on the rule. Most probably in original Ms. the word was written twice in confusion with the following word लुप; G actually reads लुप as by the side of लुप्प. Hence I have omitted the word.

वोलीणं । उद्गम उल्लिअं[111] । दुद्धं[112], लित्तं, लुत्तं[113], जिण्णं, पवसिअं, उग्गअं[114], इत्यादयस्तु संस्कृतात् । कृष्णादिराकृतिगणः ॥

७. १८३.   प्रागादेशभेदाश्च ॥ १२१ ॥

प्रागुक्ता आदेशभेदाश्च क्तेन सह स्युः । विसट्टं, वोसट्टं । वक्खुआअं, चुक्कं[115] इत्यादि यथादर्शनम् ॥

इति श्रीमार्कण्डेयकवीन्द्रकृतौ प्राकृतसर्वस्वे भाषाविवेचने

महाराष्ट्र्यां धातुपरिणतिः सप्तमः पादः ॥ ७ ॥

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111 U उग्गिम उल्लिअं; G उग्गम उल्लिअं; IO उर्जमउल्लिअं; B उल्लुअं.

112 B दुद्धं which no Ms. authorises; U clearly reads दुद्धं; I दुद्धं.

113 Mss. om. A om. the rest of comm. after आक्खित्त etc.

114 BUGIO उग्गअं; but this word has no connection whatsoever with words discussed, and the word suggested by me being a derivative of Skt. उद्गतम् corresponds to उद्गम उल्लिअं already discussed above as an exceptional case coming under this rule.

115 G चुक्कं; IO चुक्कं; Mk., however, has nowhere discussed this word previously. This Pkt word is synonymous with Skt भ्रष्टम्.

अष्टमः पादः ।

अथाव्ययनिपाताः—

८. १. हुं[1] दाने वारणे प्रश्ने स्मृतौ

क्रमेण यथा – 'हुं गेण्ह एदं सुवण्णं' [= हुं गृहाण एतत् सुवर्णम्] । –'हुं गाइं पाएण छिवेसि[2] [= हुं गां पादेन स्पृशसि] । – 'हुं जप्पेसु[3] अस्स संदेसं [= हुं जल्प अस्य संदेशम्] । – 'हुं सो एस जणो' [= हुं स एष जनः] ॥

८. २. हु क्खु खु निश्चये ।

संभावने वितर्के च

क्रमेण यथा — 'तह वि हु से णत्थि जीविए आसंघो' [= तथापि खलु नास्ति जीविते आसंगः, R. I. 15] ।

'जं खु अवेक्खसि तुमअं कुडिलकडक्खद्धमेत्तएणं पि ।
तक्खणपरिढत्तमणा ण खु सा सुमरेइ जीविअव्वं पि[4]' ॥
[= यत् खलु अवेक्षसे त्वं कुटिलकटाक्षार्धमात्रेणापि ।
तत्क्षणपरिरब्धमनाः न खलु सा स्मरति जीवितव्यमपि ॥]

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1 B हूं but Mss. हुं ; cf Bhām; IX. 2,

2 BG च्छिवनि. 3 UGIO जमसु.

4 This verse is very corrupt in Mss.—

U जं क्खु अवंक्खसि तुमअं कुत्तलइत्तकितुक्खद्धमेउएनापि ।
तक्खणपरिढत्तमणा णहु सा सुमरेइ जीविअव्वं णि ॥

G जं क्खुणव्वक्खसि तुमअं कुन्तलइंउकितुक्खत्थमेभयेणपि ।
उक्खणपरिउत्तमपापहुसा सुमरेइ जीविअग्ग ।णि ॥

IO agree with U with the following difference—
°तुमअं कुडिलइतर्कितुक्खद्धमेभएतापि ।
उक्खणपरिवत्तमपापहुसा° जिवि° ;

A agrees with B with the following difference—

अवक्खसि for अवेक्खसि; कडख for कडक्ख and ओमेउएणं for मेत्तएणं; तक्कण for तक्खण; हु for खु; चिविभवं for जीविअव्वं.

८. ३.   णाइ माइ अलाह्मण ॥ १३२ ॥
निषेधार्थाः

एते चत्वारः ।

'अण अग्गिं गेण्ह करे, सप्पं छिव माइ पाएहिँ ।
णाइ खले वीसंभसु, अलाहि जूरावसु तवस्सिं'[5] ॥

[= मा अग्निं गृहाण करेण सर्पं स्पृश मा पादाभ्याम् ।
मा खले विश्रम्भस्व मा वञ्चय तपस्विनम् ॥]

८. ४.   उपालम्भे समाशौ त्तिरितेर्भवेत् ।

इतिशब्दस्य—

'पढुमं जिविअसरिच्छा तत्तो सुहवी तदो पुणो घरिणी ।
चंडि त्ति भणसि एण्हिं ण मुणमि काहे हुवेज्ज चामुंडा ॥'[6]
[= प्रथमं जीवितसदृक्षा ततः सुभगा ततः पुनः गृहिणी ।
चण्डि इति भणसि इदानीं न जानामि कदा भवेयं चामुण्डा ॥]

इदं मम[7] । – 'दिट्ठ त्ति ण सद्दहिअं' [= दृष्ट इति न श्रद्धितम्, R.I. 38] । अन्यत्र – 'इअ पढुमं महुमासो' [= इति प्रथमं मधुमासः, Ra. I. 16] ॥

८. ५.   ओ सूचनावितर्कानुतापप्रकोपविस्मये ।

—'ओ[9] सहि को एस महावीलआणिअडे' [= ओ सखि क एष माधवी-

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5 The last two words of this verse are written by Mss. as follows :—

U कुसविसुत्ति वह्निम् ;   G कुसवसुत्त वस्या: ;
IO कुसवंसुन वश्मां (वस्तां in O); A tallies with B.

6 The following variants with regard to the verse are noticed:

U   परमतिर्विअ० गुणो अरिणी ।
     ०एहिँ ङ्गण मुण्णामि० दुवेज्ज णमुण्डा ॥
G   परमतिविअ० तह्योगुणो अरिणा ।
     चण्डिभूत्तुणासिधर्हिङ्गण मुण्डाय० दुवेज्ज णमुण्णा ॥
IO   परमंतिः० तत्तो गुणो अरिणा ।
     चंडिर्त्ति तुणासि पहिँ लुणमु उमिकाह (हे in O) दुवेज्ज णमुंडा ॥
A भणसुसि for भणसि and णमुंडा for चामुंडा.

7 UIOG इदमस्म.   8 UGI read this word as परमम्, O परम॰
9 UGIO definitely in confusion with the ओ letter in Oriya.

लतानिकटे] ।—'कुमरा सामलगोरा ओ एए रामलक्खणा व्व दीसंति' [= कुमारौ श्यामलगौरौ ओ एतौ रामलक्ष्मणौ इव दृश्येते] । — 'ओ मइ दुग्गहिलाए ण पेच्छिओ पाअपडिओ वि' [= ओ मया दुर्ग्रहवत्या न प्रेक्षितः पादपतितः अपि] ।— 'ओ ण भवणं पुणो वंचसि' [= ओ न भवनं पुनः व्रजसि] ।— 'ओ भग्गो हरचावो सिसुणा पुत्तेण दहरहस्स' [= ओ भग्नः हरचापः शिशुना पुत्रेण दशरथस्य ॥]

८. ६. उं क्षेपे विस्मये खेदे वितर्के सूचने तथा ॥ १३३ ॥

— 'उं णिल्लज्ज समोसर' [= उं निर्लज्ज समपसर, R. V. 49] — 'उं वड्डिमा थणभरस्स' [उं वृद्धिमा स्तनभरस्य] ।— 'उं कह ण समागओ किदवो' [= उं कथं न समागतः कितवः] ।— 'उं[11]' सहि को एस दीसइ लअंतरिओ [= उं सखि क एष दृश्यते लतान्तरितः] ॥

८. ७. नन्वर्थोपमयोर्णं स्यात्

— 'णं भणामि किं लिहसि त्ति' [= ननु भणामि किं लिखसि इति] । – 'णं चंदो तुह वअणं' [= ननु चन्द्रः तव वदनम्] ॥

८. ८. हद्धि खेदानुतापयोः ।

—'हद्धि णागआ पिअसही' [= हा धिक् नागता प्रियसखी] ।— 'हद्धि पाअपडिओ वि णिट्ठुरं भणिओ' [= हा धिक् पादपतितोऽपि निष्ठुरं भणितः] ॥

८. ९. अंतो संतो च मध्यो[12]र्थे

— 'घरस्स अंतो वसइ' [= गृहस्यान्तः वसति] । एवं संतो ॥

८. १०. हो[13] स्यादामन्त्रणार्थकम् ॥ १३४ ॥

– हो बम्हण एहि' [= भो ब्राह्मण एहि] ॥

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10 U ०वि० नि भइमं गुणो बिच्छसि ; IO ओणिव इमं गुणो बिच्छसि; G ओणिभइ मग्गणोमिच्छसि; A om.

11 B हुं which is not admissible in the present context.

12 A °थो.

13 BA भो, ex. भो, but UGIO read हो in these cases; see also PSM. p. 951.

८. ११. णवरं[14] तु केवले स्यात्

—'णवरं गहिओ वि हरधणू भग्गो' [= केवलं गृहीतमपि हरधनुः भग्नम्] ॥

८. १२. णवर च

चकारात् केवले । —'णवर दइअं गआ दिट्ठी' । [= केवलं दयितं गता दृष्टिः] ॥

८. १३. णवरि त्वनन्तरार्थेऽपि ।

अपिशब्दात् केवलेऽपि । —'मरणं सरणं णवरि एक्कं ।' [= मरणं शरणं केवलमेकम् । Ra. II. 1] ॥

८. १४. पिव विव मिव[15] अ इवार्थाः

चत्वारः । चंदो पिव । चंदो विव । चंदो मिव । चंदो अ । 'चंदो व्व' इत्युपमार्थवाशब्दस्य यथादित्वात् (PS. I. 13) आतोऽत् । सेवादित्वात् (PS. III. 75) द्वित्वं च ॥

८. १५. इर किर किल निश्चयाख्याने ॥ १३५ ॥

—'जुत्तं इर भणसि' [= युक्तमेव भणसि] । एवं किर किल ॥

८. १६. किह कीस किणो प्रश्ने

—'किह चिंतसि एकल्लो' [= किं चिन्तयसि एकाकी] । एवं कीस, किणो[16] ॥

८. १७. पि वि अप्यर्थे

द्वौ निपातौ । अनुस्वारपूर्व एव पिशब्दः । स्वरपूर्वो विशब्दश्चाभिधानात् । —'तुमं पि भण' [= त्वमपि भण] । — 'सो वि सुणेइ[17] [= सोऽपि शृणोति] । अन्यत्र—'अवि णाम धेरेज्ज पिआ' [= अपि नाम ध्रियते प्रिया, R. V. 4]

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14 G अवरं evidently in confusion with Oriya letter ण.

15 The order of the words विव and मिव is reversed in BA, but not in UGIO. 16 UA कीणो.

17 UGIO सुणइ; BA भणइ. I think these two sents. together form one quotation and not two separate ones, in which case the reading of UGIO would be more appropriate.

८. १८. तिरि तिरोऽर्थे ।

– तिरि पेच्छसि किं णु अण्णत्तो [= तिरः प्रेक्षसे किं नु अन्यतः] ॥

८. १९. चेअ च्चिअ[18] एवार्थे

' सो च्चेअ मं च्चिअ वंचेइ ' [= सः एव मामेव वञ्चयति] ॥

८. २०. अं[19] स्मरणे

– ' अ दट्ठव्वा माल्लइलआ ' [= अ द्रष्टव्या मालतीलता]

८. २१. णवि वैपरीत्ये स्यात् ॥ १३६ ॥

– णवि तुम्हे अजाणुआं[20] [= नापि यूयम् अज्ञाः]

८. २२. णो खेदामन्त्रणवैचित्र्य[21]वितर्कप्रकोपेषु ।

– णो तहावि सो जणो ण दिट्ठो ' [= णो तथापि स जनो न दृष्टः] । ' णो एहि [= हे एहि] । – ' णो कुदो आअत्तुण कत्थ इह ट्ठिओ म्मि त्ति ण जाणामि ' [= णो कुत आगत्य कुत्र इह स्थितोऽस्मि इति न जानामि] ।

' महुराणअरवहूहिं गरुअं णो फुरइ अज्जिअं पुण्णं ।
जेण अणिवारिएहिं पिअंति णअणेहि णंदतणअमुहं[22] ॥
[= मथुरानगरवधूभिः गुरुकं हि स्फुरति अर्जितं पुण्यम् ।
येन अनिवारिताभ्यां पिबन्ति नयनाभ्यां नन्दतनयमुखम्] ॥

८. २३. अव्वो विस्मयसूचनसंभाषण[23]खिन्नतानुतापेषु ॥ १३७ ॥

' अव्वो लोउत्तरं रूवं [= अहो लोकोत्तरं रूपम्] । ' अव्वो को एसो '

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18 BA च्चेअ च्चिअ, ex. च्चेअ तुमं च्चिअ; the readings च्चेअ च्चिअ are according to UGIO.

19 BA अं which is emended to अ according to UGIO. In modern Oriya ओ in used in the same sense.

20 UGIO अलाशृण्णा, evidently a mistake. 21 G वैचित्र्य.

22 The text is retained as it is in BA; UGI are very corrupt:

U ०वहुहि० ज णअएहि मन्द ०मुहं ।

G महुपणपरवहुहिंपरपण्णोपुरइअज्जणं गुहम् ।
जेअपि हरिएहिं पिअत्तपएहिमन्यत्रणअसूहम् ॥

IO ०वहुहि परथंणो पुरइ अज्जिणं पुण्ण ।
जे० पअएहि पन्वञिण असूहम् ॥

23 G ०सन्ताप०; U सम्भाष; IO संभश.

[= अहो क एषः] । 'अव्वो पिअसहि पेच्छसु ' [= अहो प्रियसखि प्रेक्षस्व] । 'अव्वो णागैओ पिओ ' [= अहो नागतः प्रियः] । 'अव्वो किं मए कअं ' [= अहो किं मया कृतम्] ॥

८. २४.　दाणिं एण्हिं अणहा इह एत्ताहे च दाणि एत्तुँण ।
अधुनाँर्थाः

एते सप्त ।

८. २५.　उअ पश्येत्यर्थे

— 'उअ णिच्चलणिप्पंदा '[27] [= पश्य निश्चलनिष्पन्दा, G. S. I. 4]

८. २६.　वे व्वे वले च संबुद्धौ ॥ १३८ ॥

— 'वे भद्द एहि ' [= हे भद्र एहि] । एवं व्वे[28] वले च ॥

८. २७.　झँत्ति सहसत्ति घत्ति तँडत्ति णँवत्ति एक्करिसिआ थँदे ।

शीघ्रार्थाः ।

८. २८.　कल्लिं श्वोऽर्थे

— 'कल्लिं एहिइ दइओ ' [= श्वः एष्यति दयितः] ।

८. २९.　आम भवँदर्थः

— 'आम कुणउ[34] ' [= भवान् करोतु] ॥

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24 UGIO शाखए.　　25 Mss. एत्तुण but B एत्तूण.

26 UG °धे.

27 UI णिफन्दा ; BG णिप्फंद ; O णिपन्य ; A णिप्पन्दा which as correct according to Mk. ; see PS. III. 49.

28 The particle वे is offensive in Oriya.

29 GI त्ताझ ; UO तत्ति.

30 B तभत्ति ; UO इतत्ति ; I हितरि ; G दितरि ; A तडत्ति which seems to be correct. In Oriya the word तडिति is used in the same sense. The word seems to have its source in the Skt. word तडित्.

31 UO णवत्ति ; G णपत्ति ; I णवर्त ; but B णवरि. Em. after UO.

32 G इ;.　　33 BA °अंकः, by retainig the reading of UGIO there is no violation of metrical discipline.

34 G कुणइ.

८. ३०. **बहिं बाहे ॥ १३९ ॥**

— 'पाविट्ठ बहिं ठाहि' [= पापिष्ठ बहिः तिष्ठ] ॥

८. ३१. **खल जे[35] दे इ र पादप्रपूरणे**

प्रथमो द्व्यक्षरः। अन्ये चत्वार एकाक्षराः। —'दुक्खं खल जीवइ वराई। [= दुःखं खलु जीवति वराकी]। —'तुं जे जाणसि सव्वं' [= त्वं च जानासि सर्वम्] ॥

८. ३२. **ह्राम एवमित्यर्थे।**

ह्राम भण, एवं भण ॥

८. ३३. **शेषं तु संस्कृतात् स्यात्**

उक्तादन्यच्छेषम्[36]। जअइ। अअं। इअं। गमणं। पढणं। तवस्सी। हंतुं। रंतुं। —'वच्चइ पिअम्मि भणिअं' [= व्रजति प्रिये भणितम्]। व्रजति सतीति सप्तम्यन्तस्य परिणतिः। अह। जह। तह। एवमेवेत्यस्य वलोपे एमेअ। जाव, ताव, किंचि, इत्यादि[37] ॥

८. ३४. **तादृश एवात्र तु समासाः।**

तत्पुरुषादयः षट् समासाः संस्कृते[38] ये इष्टाः अत्र प्राकृतेऽपि तादृशा एव स्युः। राअपुरिसो। उवकुंभं। रामलक्खणा। धवखइरपलासं। णीलुप्पलं। बहुधणो ॥

८. ३५. **तत्र निषिद्धाश्च स्युः**

तत्र निषिद्धाश्च समासा इह प्राकृते स्युः। गहपंचमो गुरू। माणुससूरतैमो[40] खत्तिओ ॥

८. ३६. **पूर्वनिपातोऽन्यथा प्रायः ॥ १४० ॥**

समासे संस्कृतविहितः पूर्वनिपातः[41] प्राकृते प्रायोऽन्यथा स्यात्। धवखइरा,

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35 UGIO ते ; evidently a mistake ; जे is also used in Oriya in the same sense. 36 G ततोदन्यम्त. ; IO ततोदन्यच्.

37 UGIO चिदित्यादि ; A om. 38 U om.

39 UGIO वे यदृवि (शि in UG) इ. 40 U गुम्मरअमो द्रुम्मरअमो; A अमो. 41 UGIO om. portions from विहितः up to this.

खइरधवा । कइबुहा, बुहकइणो । भीमधणंजआ, धणंजअभीमा ॥

बालव्युत्पत्तिदिङ्मात्रं दर्शितं यत्नतो मया ।
विज्ञातव्यं तु विद्वद्भिः शेषं शिष्टप्रयोगतः ॥

इति श्रीमार्कण्डेयकवीन्द्रकृतौ[42] प्राकृतसर्वस्वे भाषाविवेचने
महाराष्ट्र्यनुशासनमष्टमः पादः[43] ॥ ८ ॥

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42 UIO कृते.

43 N. B. — A has perserved the text only upto the end of this Pada. The rest of the text, though once existed, as the Ms. pagings show, are now lost.

नवमः पादः ।

अथ शौरसेन्यनुशिष्यते ।

९. १. शौरसेनी महाराष्ट्र्या संस्कृतानुगमात् कचित् ।

सिध्यतीति शेषः । यत्र विशेषलक्षणं नास्ति तन्महाराष्ट्रीवत् । यथा–मादा, पिदा, अअं, इअं, णिंदेदि, छिंदेदि, भणेदि, रणेदि, हरेदि, सुहं, विहवं । भिण्णं, जिण्णं । कचिद्ग्रहणात्–किणेदि, जिणेदि । एवमन्ये द्रष्टव्याः ॥

९. २. नेद्वेतसाङ्गारयोः स्यात्

वेदसो । अंगारो ॥

९. ३. ओत्वं च बदरादिषु ।

न स्यात् । बअरं । लावण्णं । चउट्ठी । चउद्दही । मऊरो । मऊहो ॥

९. ४. यथादिषु कचिद्ध्रस्वः

न स्यात् । यधा । तधा । कुमारी । मज्जारो ॥

९. ५. पिण्डादिष्वेदकिंशुके ॥ १४१ ॥

न स्यादित्येव । पिंडं । धम्मिल्लं । किंशुके तु किंसुओ केसुओ । वेंटमिति यद्दृश्यते तत् प्रमादपाठ एव ॥

९. ६. मुक्तापुष्करवर्जे तुण्डादिष्वोत्

न स्यात् । तुंडं । कुट्टिमं । मुक्तापुष्करवर्जमिति किम् । मोत्ती । पोक्खरं । पोक्खरिणी ॥

९. ७. उडूखले ड्वा च ।

ड्वा सह ऊत ओन्न स्यात् । उलूहलो ॥

९. ८. एदीदृशकीदृशयोः

ईत एन्न स्यात् । ईदिसं । कीदिसं ॥

९. ९. इत् पुरुषे च

रोरुत इन्न स्यात् । पुरुसो ॥

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1 UGIO सुहं. 2 B lacks these two words; UIO write them as भिक्णो, जिक्णो ; G as भिण्णो, जिण्णो. Em. is mine.

3 G पदात् ; O पाठात्. 4 UIO नेवेति ; G बेद्वेति.

5 UGIO व. 6 UIO उलूहलो ; O उऊहलो.

९. १०. अद्युधिष्ठिरोपर्योः ॥ १४२ ॥
ततोऽन्न स्यात् । जुहिट्ठिरो । उवरि ॥

९. ११. इद्वेदनादेवरयोः
एत इन्न स्यात् । वेअणा । देअरो ॥

९. १२. अत्ववत्वे प्रकोष्ठके ।
ओतोऽत्वं कस्य वत्वं च न स्यात् । पओट्ठो ॥

९. १३. अइर्दैवे
न स्यात् । देव्वं ॥

९. १४. गौरव आत्
न स्यात् । गोरवं, गउरवं ॥

९. १५. अउत् कौरवँपौरवे ॥ १४३ ॥
अनयोरौतः स्थाने अउन्न स्यात् । कोर्रवो । पोरवो । अन्यत्र पउरुसं ॥

९. १६. ऋण्यादौ यादृशाद्याः स्युः
जादिसं । तादिसं । ईदिसो । कीदिसो । एआरिसो, अण्णारिसो इति केचित् । मिओ मृतः, पूतना पिदणा इत्यादयः ॥

९. १७. रुक्खो वृक्षस्य केवलः ।
स्यात् । न तु वच्छो ॥

इति शौरसेन्यामज्विधिः प्रथमं प्रकरणम् ॥

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7 BUGIO गौरवे. 8 B कोरओ; O कोरयो. 9 BUIO गोरवो; G गोरवं and adds एवं पोरवो; I have emended the text after this last word given in G; in that case गोरवं and एवं are to be taken as confusions. The word गोरवो as given in BUIO ought to have been neuter gender corresponding to Skt गौरवम्. Again, the change of औ into अउ which is admissible in M. by I. 51, is here denied by IX. 14 above. If we take गौरवे as the original reading, this would contradict IX. 14. As a matter of fact गोरवं has already been given as an example in Sū. 14 (see above) where the change of औ into आ does not take place in गौरवम्. Though Mk has not given पौरव as a word coming under the पौरादि class (see PS. I. 49), he has probably taken पौरव under the पौरादि class. Rt. denies the change of औ to अउ to the entire पौरादि class. Cf. Rt. II, 1. 4.

९. १८. **अपदादावयुजाम्**[10]
इत ऊर्ध्वमपादादावयुक्तानां ज्ञेयम् ।

९. १९. **शीकरचन्द्रिकयोर्भमौ** ॥ १४४ ॥[11]
न स्तः[12] । सीअरो । चंदिमा ॥

९. २०. **अपताकाव्यापृतगर्भितेषु बहुलं तकारो दः** ।[13]
स्यात् । – ' सहि दइदमालदीजीविदे[14] साहसोवण्णासिणि ' [=सखि दयित-मालतीजीविते साहसोपन्यासिनि, M. M. II 1/2] । बहुलग्रहणात् ' अतुलिअपरक्कमो ' [=अतुलितपराक्रमः] ॥

९. २१. **पो वः स्यात्**
' पावेण तावं लहंति ' [= पापेन तापं लभन्ते] ॥

९. २२. **न कबन्धे पमौ**
स्याताम् । कबंधो ॥

९. २३. **अपूर्वेऽवरूवं वा ।**
स्यात् । अउव्वं, बाहुल्यात् पलोपः । अवरूवं ॥

९. २४. **थो धोऽप्रथमपृथिव्योः**
थो धः स्यात् । जधा । कधेदि । प्रथमपृथिव्योस्तु पढुमं, पुहई ॥

९. २५. **भरते थस्तस्य**
तस्य धः स्यात् । भरधो ॥

९. २६. **न दलोपः ॥ १४५ ॥**
महाराष्ट्रीसिद्धो दलोपो न स्यात् सोदामिणी[15] । दुरासदो[16] । बाहुल्यात् हिअअं ॥

९. २७. **धभौ दबवदुबायौं**
मधुरं । कलभो । बाहुल्यात् णहअलं ॥

९. २८. **हरिद्रादिषु लः क्वचित् ।**
रस्य लः स्यात् । हलिद्दा । वलणं । क्वचिद्ग्रहणात् जुहिट्ठिरो, महुरो ॥

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10 UGIO अव(-आ)दादावयुक्ता (– ताः in O). 11 IO शाकर; G भागर.
12 UGIO स्तुः; they again include this in Sū., which is obviously faulty. 13 U तकारादेशः; G कारान्तरादेशः; IO तः स्यात् is included in Sū. according to Mss. 14 Mss. insert सह here.
15 UGI सोदामणी. 16 UGIO दुरोसदो.

९. २९. फो हः

स्यात्। सैहलं[17]। सहरी[18]॥

९. ३०. नो पाषाणे

पाषाणे[19] षस्य हो न स्यात्। पासाणो॥

९. ३१. दशचतुर्दश्योरनाम्नि वा॥ १४६॥

अनाम्नि दशचतुर्दश्योः शो हो वा स्यात्। दस दह। चउद्दस, चउद्दह। नाम्नि तु दसरहो, दसमुहो। चतुर्दशग्रहणात् एआरह, वारह॥

इति शौरसेन्यामपदाद्ययुक्तविधिर्द्वितीयं प्रकरणम्।

९. ३२. आदौ पदस्य

अधिकारोऽयम्।

९. ३३. शावे छो न स्यात्

सावो॥

९. ३४. लाङ्गलादौ णः।

न स्यात्। लंगलं। लंगूलं। लोहलं॥

९. ३५. यष्ट्यां लश्च

न स्यात्। जट्ठी॥

९. ३६. किराते चः

न स्यात्। किरादो॥

९. ३७. डः स्याद्दह्यमानस्य॥ १४७॥

नेति निवृत्तम्। डज्झमाणो। अन्यत्र दोला, दंडो, दसणो, दहणो॥

इति शौरसेन्यां पदाद्ययुक्तविधिस्तृतीयं प्रकरणम्॥

९. ३८. सर्वत्र युक्तस्य

सर्वत्र पदादिमध्यान्तेषु। अधिकारोऽयम्॥

९. ३९. न खः स्फोटकस्य

खो न स्यात्। फोडओ॥

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17 G सहवं; UIO सहणं. 18 UIO सहचरी (–रि in IO); G वरी.
19 UGIO om. 20 B °ढो.

९. ४०. उत्थितस्य ठः ।

न स्यात् । उत्थिदो ॥

९. ४१. क्षणक्षीरसदृक्षाणां छः

न स्यात् । खणो । खीरं । सरिक्खो ॥

९. ४२. डः संमर्दगर्दभे[21] ॥ १४८ ॥

अनयोर्डो न स्यात् । सम्मद्दो । गद्दहो ॥

९. ४३. कूष्माण्डे हः

न स्यात् । कुम्हंडो ॥

९. ४४. अभिमन्यौ जः

न स्यात् । अहिमण्णू ॥

९. ४५. चिह्ने न्धः

न स्यात् । चिण्हं ॥

९. ४६. अथ विभाषिताः ।

बाष्पे हो भिन्दिपाले ण्डो ण्यन्यज्ञेषु न इत्यमी ॥१४९॥

एष्वमी हण्डजा विभाषिताः । बाहो, बप्फो । भिंदिवालो, भिंडिवालो । अब्बम्हण्णं, अब्बम्हज्जं । अहिण्णाणं, अहिज्जाणं । कण्णआ, कज्जआ । बाहुल्यात्–जण्णसेणो, इंगिअज्जो ॥

इति शौरसेन्यां पदादिमध्यान्तविधिश्चतुर्थं प्रकरणम् ।

९. ४७. संधीनां विश्लेषा बहुलं[22]

स्युः । जुज्जदि एदं । आअच्छादि एत्थ । — ' ण मे वअणमण्णधा[23] भविदुमरिहदि[24] [= न मे वचनमन्यथा भवितुमर्हति, Śāk. IV. 70/71] ॥

९. ४८. नाज्लुग्विशेषाः[25] स्युः ।

राअउलं । देअउलं[26] । जउणाअडं । वेणुवणं[27] । बासइसी । चक्कआओ । अंतेउरं[28] ॥

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21 °भयोः. 22 B separates this from Sū. rightly unlike Mss. which include the same in Sū. 23 UGIO °वअणा.

24 B अरहदि ; om. according to Mss. The from अरिहदि is also allowed; see III. 85. 25 UI °लुक्विशेषाः ; G यहलुक्षु शेषाः; O नाह्लविशेषाः. 26 B देव°; em. according to Mss. 27 B णू°; em. according to Mss. 28 GI अउउरं.

९. ४९. पुनरपि पुणरवि

पुनरपीत्यस्य पुणरवि न स्यात्। पुणवि, पुणोवि ॥

९. ५०. कौतूहलसेवास्थूलके द्वित्वम् ॥ १५० ॥

न स्यात् । कोदूहलं । सेवा । थूलं । अन्यत्र देव्वं, जोव्वणं ॥

९. ५१. कालायसभाजनयोर्लुक्

न स्यात् । कालाअसो । भाअणं ॥

९. ५२. इदानीमस्तु बिन्दोर्वा ।

लुक् स्याद्वा । इदाणिं, इदाणि । नियमादन्यत्र मांसादौ लुक् न स्यादेव । मंसं, णूणं, कथं इत्यादि ॥

९. ५३. परिवर्तनं करेण्वितरथयोर्न स्यात्

वेति निवृत्तम् । करेणू[29] । इअरधौं[30] ॥

९. ५४. बृहस्पतौ च भञः ॥ १५१ ॥

न स्यात् । बिहप्फदी ॥

९. ५५. त्वस्य त्तम्

न स्यात् । पहुत्तणं ॥

९. ५६. लक्ष्यानुसाराल्लिङ्गं स्यात्

भाअहेओ, भाअहेअं । गोणो, गोणं ॥

९. ५७. क्त्वायचोरिअः ।

स्यात् । हसिअ । विहासिअ ॥

९. ५८. कृगमिभ्यामुअश्च स्यात्तयोः कदगदावपि ॥ १५२ ॥

कृगमिभ्यां क्त्वायचोरुअः स्यात् तयोः स्थाने कदगदावपि स्याताम् । कदुअ । गदुअ । उवकदुअ । आगदुअ ॥

इति शौरसेन्यां संकीर्णविधिः पञ्चमं प्रकरणम् ॥

९. ५९. आदतो दुर्वाससः सौ

सौ दुर्वाससोऽत औं[31] स्यात् । दुव्वासा । साविति किम् । दुव्वासेण ॥

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29. I करेंट ; O करेट. 30 B इअरहा; G इहरधा ; IO इहरधौं which is a confusion for इअरधा ; hence em. 31 Mss. om. this word.

९. ६०. दो ङसेः

दो एव स्यान्नान्ये। रुक्खादो। अग्गिदो। वाउदो[32] ॥

९. ६१. आदतः क्वचित्।

अतो ङसेरात् स्यात् क्वचित्।– 'तव कारणा किलिट्ठो सो जणो[33]' [= तव कारणात् क्लिष्टः स जनः]॥

९. ६२. ङेरे

अत उत्तरस्य ङेरे स्यात्। रुक्खे॥

९. ६३. इदुद्भ्यां म्मि

इदुद्भ्यामुत्तरस्य ङेर्म्मि स्यात्। अग्गिम्मि। वाउम्मि॥

९. ६४. जसो वो न स्यात्

इदुद्भ्यामुत्तरस्य जसो वो न स्यात्। कइणो, कअओ। भाणुणो, भाणओ॥

९. ६५. उत्तथा स्त्रियाम्[34] ॥ १५३ ॥

स्त्रियां जस उत्[35] स्यात्। मालाओ। णईओ। वहूओ॥

९. ६६. टाङसिङसुङीनामेत्[36]

स्यात्। नेति निवृत्तम्। बालाए। णईए। वहूए॥

९. ६७. द्वितीयया मादरं मातुः।

पदादेशोऽयम्। मादरं पेक्ख।

९. ६८. ई न किमादेः[37]

किमादेः स्त्रियामी न स्यात्। का। जा। ताए। इमाए॥

९. ६९. क्लीबे जश्शसोर्णि वा[38]

स्यात्। वणाणि, वणाइं वा॥

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32 UIO वाम्हदो; G वासवो. 33 UIO जनो; G ओनो.

34 G reads Sū. as ओ स्त्रियाम्; IO ततथा स्त्रियाम्.

35 G 'जस ओत्'; IO very corrupt; स्त्रायां जं (अं in O) मं तत्र स्यात्.

36 GIO शङ्क° thus the confusion between टा and श very often occurs in Mss. which is a clear proof to confirm the confusion between टाङी and शङी; the manner of writing Oriya letters by the scribes is responsible for such a confusion.

37 G confuses this Sū. with No. 71 and om. 69 & 70.

38 B. om. जस् from Sū. and includes स्यात् in it. The reading suggested is in accord with UIO with this exception that they include स्यात् in Sū. which being done so, violates metrical rule.

९. ७०. न चैसिमिदमादेः ॥ १५४ ॥

इदमादेराम एसिं न स्यात् । इमाणं । काणं । जाणं । ताणं । एदाणं ॥

९. ७१. आस स्सा से चो किमादेः

किमादेरास स्सा चो इति विभक्त्यादेशाः से[39] इति पदादेशश्च न स्युः । कस्स । जस्स । तस्स । काए । ताए । इमाए । एदाए । कदो । जदो । तदो । इमादो ॥

९. ७२. स्तातामेव कुदो इदो ।

अर्थात् किमिदमोः ॥

९. ७३. नालादिः

आला इआँ आहे इत्यादिर्न स्यात् । कस्सि, कहिं, कत्थ । तस्सि, तहिं, तत्थं । म्मिर्न स्यात् ॥

९. ७४. आमेदमः सिं

आमा सह इदमः सिं न स्यात् । इमाणं ॥

९. ७५. इहस्येधो विधीयते ॥ १५५ ॥

इध ॥

९. ७६. क्लीबे स्वम्भ्यामिदमिणं

इति द्वे स्याताम् । इदं वणं, इणं धणं वा ॥

९. ७७. सुनेअमअमन्यतः ।

अन्यत्र स्त्रीपुंसयोः । इअं बाला । अअं रुक्खो । नियमार्थमिदम् ॥

९. ७८. नैसैतदः

सुना एतद एस न स्यात् । एसो जणो ॥

९. ७९. अहादसश्च

सुना अदसश्च अह न स्यात् । अमु जणो । अमु बहू । अमु वणं ॥

९. ८०. ङसिङस्भ्यामदो भवेत् ॥ १५६ ॥

एतददसोरित्येव । अदो कारणादो ॥

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39 O om. 40 UGIO एका.

41 UG om. this second set of ex. but IO retain.

42 UG om. this ex. but IO retain.

९. ८१. **अथ युष्मदस्तुमं सम्भ्याम्**

युष्मद इत्यधिकारः । तुमं स्यात् । तुमं त्वं त्वां वा ॥

९. ८२. **तुम्हे भवति जश्शस्भ्याम् ।**

तुम्हे यूयं, युष्मान् वा ॥

९. ८३. **टाङिभ्यां तु तए स्यात्**

तए त्वया, त्वयि वा ॥

९. ८४. **तुम्हः स्याद्भिसम्भ्यसामसुपूर्वं ॥ १५७ ॥**

एषु परेषु तुम्हः स्यात् । अत एत्वम् । तुम्हेहिं । तुम्हेहिंतो । तुम्हाणं, दीर्घः । तुम्हेसुं ॥

९. ८५. **ङसिना समं तुमादो**

स्यात् । तुमादो ॥

९. ८६. **तेदेतुम्हा ङसा**

ङसा सह त्रयः स्युः । ते । दे । तुम्ह ।— 'तुज्झ ण जाणे हिअअं' [= तव न जाने हृदयम्, Śāk. III. 59] इति गाथायां महाराष्ट्री ॥

९. ८७. **शसाम्भ्यां वो ।**

वो युष्मान् युष्माकं वा । पूर्वसूत्रात् तुम्हे तुम्हाणं ॥

९. ८८. **अहमस्मदः सुना स्यात्**

अहं ॥

९. ८९. **जसा वअं स्यात्**

वअं ॥

९. ९०. **शसा चाम्हे ॥ १५८ ॥**

शसा अम्हे स्यात् । अम्हे भण । चकारात् जसा च । अम्हे भणिम्ह ॥

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43 IO read everywhere म्ह in place of म्ह.

44 U om.; IO भिवसाम्सु.

45 B जाणे ; em. according to Mss. which invariably read जाणे — a form also allowed in M., for the elision of intervocal consonants is not always binding as Mk. himself confirms it ; cf. PS. II. 2.

46 UG °म्हए ; IO म्मए.

९. ९१.   **ममम्मा**

अमा सह मं स्यात् । मं पेक्ख ॥

९. ९२.   **टया मए स्यात्**

मए कदं ॥

९. ९३.   **मइ च ङिना स्यात्**

मइ ठिदं । चकारात् मए ठिदं ॥

९. ९४.   **न मज्झ ङसा ।**

ङसा मज्झादेशो न स्यात् । अन्ये तु स्युरेव । मे । मम । मह ॥

९. ९५.   **आमाम्हं अम्हाणं**

स्याताम् । अम्हं, अम्हाणं धणं ॥

९. ९६.   **ङसिना मत्तो ममादो द्वौ ॥ १५९ ॥**

स्याताम् । अन्ये तु न स्युः । मत्तो, ममादो मत्ते ॥

इति शौरसेन्यां सुब्विधिः षष्ठं प्रकरणम् ॥

९. ९७.   **धातोः परस्मैपदं स्यात्**

पचइ । वड्डइ ॥

९. ९८.   **त्रिषु प्रायेण लेंट् भवेत् ।**

त्रिषु कालेषु । अहं भणामि । रामो राआ मोदि ॥

९. ९९.   **लोट् विध्यादौ**

पचदु । जादु ॥

९. १००.   **भाविनि लृट्**

न लुट् । बली इंदो भविस्सदि ॥

९. १०१.   **त्यादेर्दस्तस्य**

त्यादेस्तस्य दः स्यात् । मोदि । गच्छदु । गमिस्सदि । केवलतकारग्रहणात् भणंति, पचंतु, इत्यादयः ॥

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47 This sent. is found only in G.   48 U om.

49 Mss. मत्त.   50 Mss. om. कइ and read.पाये for प्रायेण.

९. १०२. भूम्नि धः ॥ १६० ॥

भूम्नि बहुत्वे तस्य धः स्यात्। चिट्ठध[51] । यस्य धत्वेऽप्येवं रूपम् ॥

९. १०३. उत्तमे म्हः

उत्तमपुरुषबहुत्वे विभक्तेः म्हः स्यात्। करेम्ह। चिट्ठेम्हे[52] ॥

९. १०४. भविष्यति स्सश्च स्यादौ[53]

भविष्यति[54] स्यादौ परे स्सो विकरणः स्यात्, नोऽन्ये[55]। गमिस्सदि। भणिस्सदि[56] ॥

९. १०५. स्समेव च।

उत्तमे मिडा सह स्समेव स्यात्। गमिस्सं। भणिस्सं ॥

९. १०६. न ज्जाहासोच्छमाद्याः

धातुतिङोर्मध्ये विहिता ज्ज ज्जा ह्रा इति त्रयः तिङां स्थाने ज्ज ज्जा इत्युभौ च न स्युः। सोच्छं, वोच्छं, रोच्छमित्यादयश्च न स्युः। देदि, भोदि। करिस्सदि, भणिस्सदि। सुणिस्सं, वुच्चिस्सं, रोदिस्सं, करिस्सं, इत्यादि ॥

९. १०७. अत एत्वं तुमादिषु ॥ १६१ ॥

न स्यात्। पचिदुं। पचिदव्वं ॥

इति शौरसेन्यां तिङ्विधिः सप्तमं प्रकरणम् ॥

९. १०८. भुवो भो

भो स्यात्। भोदि। भोदु ॥

९. १०९. होश्च शाँकल्यमते स्यात्[57]

होदि ॥

९. ११०. क्त्वाल्ँटोर्भवः[58]।

स्यात्। भविअ। स्थानिवद्भावात् परिभविअ। भविस्सदि ॥

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51 B धस्थ which is not authorised by Mss.

52 B बस्म्ह; em. after Mss. 53 O om. this Sū. but retains the comm. 54 B excludes this whereas Mss. include it in Sū.

55 UGIO om. 56 UGIO भविस्सदि, but since in the following Sū. and elsewhere गम् is usually accompanied by भण् as ex., the ex. given by B is acceptable. 57 UGIO सा.

58 BUGI read °कुदोः; O °कुपे; both these go counter to the ex. given in comm; hence em.

९. १११.   न क्ते हूः

क्ते भुवो हू न स्यात् । भूदं ॥

९. ११२.   पश्यतेः पेच्छः

स्यात् । पेच्छदि । प्रेक्षतेस्तु पेक्खदि ॥

९. ११३.   बुधो बुद्धः

बुद्धदि ॥

९. ११४.   कथेः कधः ॥ १६२ ॥

कधेदि । न तु साहसासौ ॥

९. ११५.   घ्रो जिग्घः स्यात्

जिग्घदि ॥

९. ११६.   भातेर्भाअः

भाअदि ॥

९. ११७.   फुंसो मृजेः

फुसः स्यात् । फुसदि ॥

९. ११८.   क्षुदः खुंदः ।

स्यात् । खुंददि ॥

९. ११९.   घूर्णो घुम्मः

घुम्मदि ॥

९. १२०.   स्तौतेस्थुणः

थुणदि ॥

९. १२१.   भियो भा

भादि ॥

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59 B फुंसो ; IO वुंसो which may be due to confusion with फुसो written in Oriya script. Em. according to UG which read फुस insted of फुंस ; also cf. He. IV. 105.

60 IO क्षुदः.

९. १२२. घसः [61]सृजतेः ॥ १६३ ॥

[62]घंसदि ॥

९. १२३. [63]छुंपच्छिछगच्छुवौ

स्यातास्। छिग्गदि। छु[64]व्वदि ॥

९. १२४. भावकर्मणोस्तु [65]छुवो भवेत्।

छुवीअदि ॥

९ १२५. लटि दाओ दइ भवेत्

दइस्सदि ॥

९. १२६. यक्क्त्वायच्सु द इष्यते ॥ १६४ ॥

दाञ इत्येव। दीअदि। दइअ। पदइअ। अन्यत्र देदि, देदु, दादुं, दादव्वं ॥

९. १२७. चर्चेश्चव्वः

स्यात्। च[66]प्पो न स्यात्। चव्वदि। एवमन्यत्रापि ॥

९. १२८. ग्रहेर्गेण्हः

स्यात्। गेण्हदि ॥

९. १२९. गेज्झघेप्पौ यका सह।

ग्रहेः स्याताम्। गेज्झदि, घेप्पदि[67] ॥

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61 Dr. Ghosh is right in pointing out that सृजतेः is the correct word instead of सुजतेः (cf. PK. p. 124). In Oriya too there is the use 'घसाश्मजा' which confirms this hypothesis. Yet B and Mss. read सुजतेः, and had it been a scribal error (as Dr. Ghosh presumes) we should have घसो सुजतेः, as the Sū. and not घसः सुजतेः, thus rightly in keeping with the sandhi rule. Hence it should not be taken as a scribal error. Again we have already Sū. फुसो मृजेः in which the धात्वादेश of मृज् has been given.

62 UGIO °ति.

63 UGIO गच्छतेः.

64 B छुवदि which goes against the reading of Mss. The doubling occurred in Sū. is different being according to Sandhi rule.

65. B छवो ; ex. छवि; em. is according to Mss. In the opinion of Rt. it is छिप्प and च्छिव both ; cf. II. 1. 29.

66 I चग्गो ; G वग्गो; UG वग्गो.

67 IO घेग्गदि ; UG om. Definitely in these exs. प्प has been confused with ग्ग.

९. १३०. न ककचतुतव्येषु कपिलो गेण्हमिच्छति ॥ १६५ ॥
गहिदं । गहिदव्वं ॥

९. १३१. शक्नोतेः सक्कुणसक्कौ
स्याताम् । सक्कुणदि, सक्कदि ॥

९. १३२. तीरो भाँवकर्मणोर्न स्यात् ।
शक्नोतेरित्येव । सक्कुणीँअदि, सक्कीअदि ॥

९. १३३. म्लायो मिलाअ
स्यात् । मिलाअदि ॥

९. १३४. हुश्रुजिलूञां णोऽन्ते
एषामन्ते ण एव स्यात् । हुणदि । सुणदि । जिणदि । लुणदि । अन्यत्र तु धुणदि, धुअदि ॥

९. १३५. यका न ण्वः ॥ १६६ ॥
एषां णस्य यका सह ण्वो न स्यात् । हुणीअदि, सुणीअदि ॥

९. १३६. स्थश्चिट्ठः
स्यात् । चिट्ठदि ॥

९. १३७. उदोत्थः स्यात्
उदा सह स्थ उत्थः स्यात् । उत्थेदि ॥

९. १३८. स्वपेः सुअः स्यात्
नान्यत् । सुअदि ॥

९. १३९. लडादिकेषु सुवः ।
सुविस्सदि । सुविदं । सुविदव्वं । सुँविदुं । सुविअ ॥

९. १४०. स्मरते सुमरः
सुमरदि । विसुँमरदि ॥

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68 O नीरे.
69 UG सक्क०; IO सक्कणा०.
70 UGIO सुविदं.
71 Missing in UG only.

९. १४१. शीङ्रुविरुदां सुआरोवरोदाः स्युः ॥ १६७ ॥
सुआदि । रोवदि । रोददि ॥

९. १४२. मज्जेः खुप्पो न स्यात्
बुड्डदि । मज्जदि ॥

९. १४३. राजो रेहः
न स्यात् । राअदि ॥

९. १४४. कृञश्च कुणः ।
न स्यात् । करेदि ॥

९. १४५. मो हनिखन्योः
न स्यात् । हणदि । खणदि ॥

९. १४६. दुब्भादयो यका
दुहादीनां यका सह दुब्भादयो न स्युः । दुहीअदि । वहीअदि । लिहीअदि ॥

९. १४७. द्विर्गमाद्यन्तः ॥ १६८ ॥
यका सह गमादेरन्तो द्विर्न स्यात् । गमीअदि । रमीअदि ॥

इति शौरसेन्यां धातुपरिणतिरष्टमं प्रकरणम् ॥

९. १४८. बहुलं भीष्मादेर्भिप्फाद्याः स्युः
मुख्यलक्षणैरसिद्धा निपात्यन्ते । भीष्मे भिप्फो । शत्रुघ्ने सत्तुग्घो । यावति जेत्तिकं । एवं तेत्तिकं, एत्तिकं, भट्टारओ, भट्टा, अच्छरीअं, दुहितरि धूदा, दुहिदिआ, स्त्रियां इत्थी,—'इत्थीअणं पहरंतो कधं ण लज्जसि' [=स्त्रीजनं प्रहरन् कथं न लज्जसे, Ra. II. p. 46], भादा, भादुओ, जामादा, जामादुओ, इत्यादयः ॥

72 U भिब्भा०; G भब्भा०, IO भिब्भा०.
73 G सुत्त०; UIO असिद्धो; G °सिद्धो for असिद्धा.
74 UIO भिब्भो; G भब्भो; 75 UGO भादा; I भादी.
76 O दुहिआमित्थं for the portion from दुहि० up to this.

९. १४९. नामनि किबन्ताः स्युः ।
इंदई । सत्तुई शत्रुजिन्नाम राजा । विस्सई विश्वाजित् क्रतुविशेषः ॥
अथाव्ययनिपाताः—
९. १५०. द्रागित्यर्थे दउत्ति
स्यात् ॥
९. १५१. क्खु निश्चये
— ' सो क्खु तुम्हाणं पिदा ' [= स खलु युष्माकं पिता, छलितराम, SD, 528] ॥
९. १५२. बिन्दुतः कलुक् ॥ १६९ ॥
बिन्दोः परस्य क्खुशब्दस्य कलुक् स्यात् । तं खु भणामि ॥
९. १५३. एवार्थे ज्जेव स्यात्
सो ज्जेव जणो ॥
९. १५४. बिन्दोर्जो लुग्वो द्वित्वं वा भवेत् ।
बिन्दोरुत्तरस्य ज्जेवशब्दस्य । तं जेव्व, तं जेव ॥
९. १५५. नन्वर्थे णं
स्यात् । नोपमार्थे । णं भणामि ॥
९. १५६. इवार्थे विअ
स्यात्[77] । चंदो विअ ॥
९. १५७. क्वचिद् व्व[78]
इवार्थे इत्येव । चंदो व्व[79] ॥
९. १५८. पूर्ववच्छेषम् ॥ १७० ॥
उक्तादन्यत्पूर्ववत् महाराष्ट्रीवद्वेदितव्यम् ॥

राजपत्न्यादिवक्त्रेन्दुसंवासहृदयंगमी[80] ।
मृदुगम्भीरसंदर्भा शौरसेनी धिनोतु वः ॥

इति श्रीमार्कण्डेयकवीन्द्रकृतौ प्राकृतसर्वस्वे भाषाविवेचने
शौरसेन्यनुशासनं नवमः पादः ॥ ९ ॥

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77 from तं खु° (152) up to this IO. om.
78 O om. the last ex. 79 IO °वसु° 80 UGIO °गमो.

दशमः पादः ।

अथ प्राच्या । प्राच्या विदूषकादिहास्यपात्रभाषा[1] । — 'प्राच्या विदूषकादीनाम्' (NS. XVII. 51) इति भरतः । —

पूर्वापरहतं क्वापि क्वचिच्छेकोक्तिसुन्दरम् ।
ग्राम्याम्यामुपमोक्तिभ्यां युक्तं वक्ति विदूषकः ॥

इति च ॥

१०. १. प्राच्यासिद्धिः शौरसेन्याः

शौरसेनीतः प्राच्यायाः सिद्धिर्वेदितव्या ॥

१०. २. ओक्खमाणो भविष्यति ।

भविष्यच्छन्दे[2] । पंडिदो ओक्खमाणो पढेदि ॥

१०. ३. मूर्खे मुरुक्खः

स्यात् । मुरुक्ख, ण जाणासि ।

१०. ४. भवत्यां भोदि

स्यात्[3] । — 'भोदि साअरिए' [= भवति सागरिके, Ra. III. p. 117] स्त्रीलिङ्गनिर्देशात् — 'जं भवं भणादि[4]' [= यद् भवान् भणति] ॥

१०. ५. वक्रे तु वक्कु च ।

वक्कु भणामि । चकारात् वंकं[5] च ॥

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1 I विदूषकादि; G विदूषकपात्रस्य; हास्य० भाषा; om.; U विदूषणादि O विदूषणादि; B विदूषकविटादि; since the inclusion of विट as has been done by B is not attested by any Ms., I have omitted that word and retained the reading of I as authentic. This is also confirmed by the fact that विदूषक alone speaks प्राच्या in Skt plays and he is prominent humorous figure unlike Viṭa. Moreover the quotation from Bh. as given by Mk. mentions Vidūṣaka as the fore-ranking humorous character.

2 G भविष्यच्छन्दो; also IO भविष्यच्छब्दे०; U भविष्यच्छब्दे; B lacks this portion of comm.

3 B om. 4 U भणादि. 5 UIO भवकं; G वंकुमं.

१०. ६. वंकुमं केचिदिच्छन्ति

वक्र इत्येव । —— दुज्जणकामिणीहिअअवंकुमेण इमिणा दंडकट्ठेणं[6] [= दुर्जन-कामिनीहृदयवक्रेण अनेन दण्डकाष्ठेन; Ra. II. p. 60] ॥

१०. ७. प्रकृते वहणं भवेत्[7] ॥ १७१ ॥

स्पष्टम् ॥

१०. ८. अत आभिहीर्नसंबुद्धौ[8]

अर्थात् सौ परे । —— 'ओसर रे चेडआ ओसर' [= अपसर रे चेटक अपसर] । अन्यत्र —— 'अज्ज पणमामि' [= आर्य प्रणमामि] ॥

१०. ९. हीहीभो परीतोषे ।

अव्ययोऽयं निपातः, वक्ष्यमाणाश्च । —— 'हीहीभो कोसंबीरज्जलाभेण वि पिअवअस्सस्स[9] ईदिसो परिओसो ण भविस्सदि' [= अहो, कौशाम्बीराज्य-लाभेनापि प्रियवयस्यस्य ईदृशः परितोषः न भविष्यति, Ra. III. p. 101] ॥

१०. १०. ज्जेज ज्जिअ चैवार्थे[10]

द्वौ स्याताम् । सो ज्जेअ । चकारात् ज्जेव च । बिन्दुपरत्वे कार्यं महाराष्ट्रीवदेव । तं ज्जेअ । तं ज्जेव । तं ज्जेअ । तज्ज्जेव । तं ज्जिअ । तज्ज्जेअ[11] ॥

१०. ११. अद्भुते हीमाणहे[12]

—— 'हीमाणहे । अदिट्ठपुव्वं अस्सुदपुव्वं खु ईदिसं रूवं' [= अहो, अदृष्ट-

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6 The quotation is variously written as follows—
U— °वक्कुतेण॰ दण्ठ॰
G— कामिणा॰ वक्कुमाजिणइमिणादण्डकट्टेण
IO— वक्कुतेण इमाणा दंड॰

7 U om. 8 UGIC °अताभिस्वहीना.

9 UGI गाइ वस्समस्स ; O गाइ वस्सस्स.

10 G अज्ञो अज्जि अचेवार्थे ; O अस्नो अपि अचेवार्थे ;
I अस्वो अज्जि अचेवार्थे ; U अज्जो अच्चि अचेवार्थे

11 U om. conjunct ones. 12 B brackets ग in between the two words which Mss. do not authorise.

पूर्वमश्रुतपूर्वं खलु ईदृशं रूपम्] ॥

१०. १२. **अविद विषादे ॥ १७२ ॥**

अभिधानाद्वीप्सायाँ[13] प्रयोगः। — 'अविद अविद भो किं खु जादं' [= अविद अविद भो किं खलु जातम्] ॥

इति श्रीमार्कण्डेयकवीन्द्रकृतौ प्राकृतसर्वस्वे भाषाविवेचने
प्राच्यभाषानुशासनं दशमः पादः ॥ १० ॥

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13 G वीप्सायाः प्रयोगः.

एकादशः पादः ।

अथावन्तीभाषानुशिष्यते ।

११. १. आवन्ती स्यान्महाराष्ट्रीशौरसेन्योस्तु संकरात् ।

अनयोः संकरादावन्ती भाषा सिद्धा स्यात् । संकरश्च एकस्मिन्नेव वाक्ये बोद्धव्यः । चेदिमालवोज्जयिन्यादिरवन्तीदेशः । तद्भवा आवन्ती दाण्डिकादि[1]-भाषा, यदाह भरतः —

‘ दाण्डिकपाणिकपण्डिक[2]नगराधिपदाण्डपाणिकसदृक्षेषु ।
मध्यमपात्रेषु सदा योज्यावन्ती तु[3] नाट्यविधौ[4] ’ ॥ इति ॥

— ‘ एस किरादो मअमणु[5]सरंतो वेदसलआगहणं पइट्ठो ’ [= एष किरातः मृगमनुसरन् वेतसलतागहनं प्रविष्टः] । अत्र किरादो वेदस इति शौरसेनी[6] । अन्यानि पदानि[7] महाराष्ट्री ॥

११. २. क्षश्छः सदृक्षे

क्षश्छः स्यात् । सरिच्छो । अन्यत्र खणो, खमा, खारं ॥

११. ३. क्त्वस्तूणः

तूण एव स्यात् । लंकं गंतूण सीआ दिट्ठा[8] ॥

११. ४. तिङां ज्ज ज्जा भविष्यति ॥ १७२ ॥

भविष्यत्काले विहितानां तिङां ज्ज ज्जा इति द्वौ स्याताम् । मोज्ज, मोज्जा । नान्ये स्सहादयः ॥

११. ५. मध्ये च[9]

धातुतिङोर्मध्ये च ज्ज ज्जा स्याताम् । देज्जउ, देज्जाउ ॥

११. ६. हो भुवः

भुवो हो[10] स्यात् । होइ ॥

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1 G °न्यावाल्हीन्यादि०. 2 UG दाण्डादि०; IO दाण्णादि (-वि in O).
3 G माणिक. 4 G च.
5 UI मअणुस०; O मअ०; G agrees with B.
6 G सौरा०. 7 IO om.
8 U °साआ दट्ठी; IO °गतुण साआ दट्ठी; G °पभूण साआ दट्ठी.
9 UIO om. 10 IO होअं.

११. ७. **पेच्छो दृशेः स्यात्**

नान्ये महाराष्ट्रीसिद्धाः । पेच्छदि ॥

११. ८. **दरिसो णिङि ।**

दृशेर्दरिसः स्यात् । दरिसेदि । दरस इति कश्चित् । दरसेदि[11] ॥

११. ९. **शृणोत्यादेर्येका सुव्वाद्याः**

स्युः । सुव्वइ, लिज्जइ, भण्णए, गम्मए, दुव्वइ, दुब्भई[12] इत्यादयः ॥

११. १०. **प्राग्वत्सोच्छमादयः ॥ १७४ ॥**

प्राग्वत् महाराष्ट्रीवत् । शृणोत्यादेः सोच्छमादयः स्युः । सोच्छं, वोच्छं, रोच्छं इत्यादयः ॥

११. ११. **धातूनां द्वे पदे स्यातां**

परस्मैपदमात्मनेपदं चेति । भणइ, भणए । वड्डइ, वड्डए ॥

११. १२. **चिअ चेअ इवार्थकौ[13] ।**

चंदो चिअ मुहं, चंदो चेअ मुहं । एवार्थेऽपि स्यातामेव । अत्रोक्तविशेषादन्यत्र महाराष्ट्रीशौरसेन्योरैच्छिकः संकरः ॥[14]

११. १३. आवन्त्यामेव बाह्लीकी किं तु रस्यात्र लो[15] भवेत्॥१७५॥

— ‘ सलसिलुहसोलहणिब्भलो[16][17] मालुदो वहइ ’ [= सरसिरुहसौरभनिर्भरः मारुतः वहति] । — ‘ धूर्तादिभाषा बाह्लीकी ’ इति भरतः ॥

इति श्रीमार्कण्डेयकवीन्द्रकृतौ प्राकृतसर्वस्वे भाषाविवेचने

आवन्तीबाह्लीक्योरनुशासनमेकादशः पादः॥ ११ ॥

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11 G entirely om. portion from दरस up to this. UIO om. portion from कश्चित् to दरसेदि. B marks the line with asterisk.

12 BO °अंदि; om. according to UIG.

13 G चिअ चेअ इवार्थे द्वौ; U चिअ चेअ इवार्थकौ. IO चिअ चेअ इदार्थकौ.

14 O om. this sent.

15 IO रसातलो; G रसीतलो.

16 UGIO °रुह°

17 Mss. °भणो.

द्वादशः पादः ।

अथ मागधीभाषानुशिष्यते ॥

१२. १. **मागधी शौरसेनीतः**

सिध्यतीति शेषः । — ' राक्षसभिक्षुक्षपणकचेटाद्या मागधीं प्राहुः, इति कोहलः ॥

१२. २. **षसोः शः**

स्यात् । '– माणुशमुंडेण शोणिअं पिअशि ' [= मानुषमुण्डेन शोणितं पिबसि] ॥

१२. ३. **रस्य लो भवेत् ।**

–' लुहिलप्पिआ इदो एहि ' [= रुधिरप्रिय इतः एहि, Ve. III. p. 118] ॥

१२. ४. **क्षस्य श्कः**

स्यात् । – ' अम्हाणं लश्कशाणं केलिशे अणुक्कोशे ' [= अस्माकं राक्षसानां कीदृशः अनुक्रोशः] ॥

१२. ५. **न क्खुशब्दस्य**

क्खस्य श्को न स्यात् । – ' एशे क्खु लश्कशे ' ॥

१२. ६. **वसतौ तस्य धो भवेत् ॥ १७६ ॥**

– ' हद्धी शुवेले लोमे वशधिं कलेदि ' [= हा धिक्, सुवेले रामः वसतिं करोति] ॥

१२. ७. **स्त्थैद्रुष्ट्च्छानाम्रुपरिस्थः शः**

स्यात् । विश्तैलो । उवश्यिदं । पश्टणं । निश्ठुलं । पेश्छदि ॥

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1 B inserts वा here which goes against metrical discipline as well as against the reading of Mss.

2 U 'वदि शुवेके मामे ; GIO भदि शुवेके मामे ; evidently due to the confusion of scribes with regard to Oriya script.

3 IO उस्थिव; G उस्थव.

4 U पण्टं ; GI पर्ण्णं ; O पर्ण्णो .

१२. ८. बुलुम्बुश्छायाम् ।
भुश्कौ ॥

१२. ९. थो हः
स्यात् । अनादावेव । लुहिलं । महुलं । थस्य हः कैश्चिदिति वक्तव्यम् । – ' महुलातलं गच्छ ' [= मथुरातलं गच्छ] ॥

१२. १०. गौरविते गोमिकः
– ' एशे गोमिके पुढुमं अशीअदु ' [= एषः भद्रः प्रथममश्नातु] ॥

१२. ११. वयस्ये वअंशः स्यात् ॥ १७७ ॥
– ' एशे वअंशे आअश्छदि ' [= एषः वयस्यः आगच्छति] ॥

१२. १२. स्यालस्य शिआलः स्यात्
–' एशे लाअशिआले ' [= एषः राजश्यालः] ॥

१२. १३. कोष्णादेः कोशणादिः स्यात् ।
कोशणं । मंदोशणं । कदुशणं । कवोशणं ॥

१२. १४. हृदयस्य हडक्कं स्यात्

१२. १५. मातुः स्यान्माईका

१२. १६. बटौ वडुव्वः ॥ १७८ ॥

१२. १७. गणनायां गण्णा स्यात्

१२. १८. पिशाचके पिश्वः प्रोक्तः ।

१२. १९. वृक्षे वंश्वो

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5 IO om.; U मुश्की ; G मुश्कीं. 6 G om.

7 UGIO °पति(-धि in G)मं अगअदु.

8 Mss. seem to have combined 15 and 16 in a very corrupt way:
G— नाडः ताविकावशेकतः ; I— सामांतसातिकावशेवतः .
O— क्षसानांतसातिकावशेक्मः ; U— साश्राउः साविकावसेवतः.
The word माईका as suggested by me approaches the reading of Rt, माईआ ; cf. II. 2. 24 and also see Notes, Pk. P. 131. The reading of B is not probably the correct one.

9 B brackets डु (whereas U lacks it) ; cf. Rt. II. 2. 23.

10 UGIO पिवेः ; for पिश्व see Grammatik. 572 ; -व seems to be a suffix. 11 UGIO वृक्षो.

१२. २०.   स्त्वे लदनं

स्पष्टानि । कुक्षिमत्यां कुच्छिमईत्येके[12] ॥

१२. २१.   चजयोरुपरि यः स्यात् ॥ १७९ ॥

यकारागमः । य्चिरं । य्जाओं[13] ॥

१२. २२.   के दीर्घो वा

कप्रत्यये परे पूर्वो दीर्घो वा स्यात् । लाउस्ताके, लाउस्तके[14] ॥

१२. २३.   क्त्वो दाणिश्च

स्यात् । गश्छिदाणि । पक्षे गश्छिअ, गडुअ ॥

१२. २४.   क्वचिदित्

क्त्वास्थाने स्यात् । 'पशुमालि कलेदि' [= पशुमारं करोति, Śāk. VI. 123] ॥

१२. २५.   उद्वापयोः स्थाने ।

स्यात् । उमण्णदि[15] । उशल्दि ॥

१२. २६.   सौ पुंस्येदितौ

पुंसि सौ परेऽकार एदितौ स्यात् । – 'शिलि मुंडिदे' [= शिरः मुण्डितम्, Mṛ. VIII. 3] ॥

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12 B °महिकेत्येके ; UIO कुक्षिमनेत्येके ; G कुक्षिमकेत्येके ; em. is mine for no Ms. conforms to the reading of B ; cf. also Rt. II. 2. 24. For कुच्छिमई see Grammatik, p. 321.

13 B रिवअ ; U य्जअ ; IO स्चअ ; G य्याअ ; em. is mine according to U. Also cf. "The pronunciation of Pkt. Palatals". JRAS, 1913, p. 392.

14 These two exs. are given as follows :

B लाउस्ताके, लाउस्तके ;   U लाउण्ताके, लाउणके ;

G लाउण्णाके, लाउणके ; IO लाउण्डाके. लाउस्तणके (लाउणके in O).

The Skt. equivalent of the word is राजपुत्र which has got two optional forms राअउत्त and राउत्त in Pkt. The latter form with क affix assumes the two forms thus given by Mk. in Paiś. dialect.

15 G om. this and the following ex. UIO read उमण्दि for the following ex. उशल्दि.

१२. २७. एदोतौ संबोधने प्राय: ॥ १८० ॥

पुंसि संबोधने अकारे एदोतौ स्यात् । हे वअंशे, हे वअंशो । प्रायोग्रहणात् —हे गोमिका, हे भट्टिदालआ ॥

१२. २८. आह्वाऽऽक्षेपे

पुंसि संबुद्धौ अकार आत् स्यादाक्षेपे । -- 'अले ले च्चेलआ' [= अरे रे चेटक] । चकारात् च्चेलए, च्चेले ॥

१२. २९. हो वा ङसो भवेत्प्राक् च[16] दीर्घः स्यात् ।

अत इति विभक्तिविपरिणामेन पञ्चम्यन्त[17]मनुवर्तते । जाह । ताह । लश्कशाह ॥

१२. ३०. अहमित्यर्थे हके हके च हगे[18] हगे हगा चेति ।

पञ्च स्युः । हके घडुकएँ[20] ॥

१२. ३१. युष्मानर्थे तुम्हं तुम्हे स्यात्[21]

तुम्हं पुश्छामि, तुम्हे वा ॥

१२. ३२. चिट्टस्य तु श्चिंण्टः ॥ १८१ ॥

स्यात्[23] । श्चिण्ट ले बाणले श्चिण्ट ॥

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16 GIO om. 17 GIO om. 18 Mss. पञ्चमी.

19 UBIO हग्गे ; G हगे; B brackets हगे after this word ; both the readings are acceptable. Mss. read हगी for हगा. For हगे cf. Rt. II. 2. 28 ; also see Grammatik, 142, 202, 417.

20 UIG णडुक्कओ; G णयुक्कओ ; evidently due to confusion arising out of misreading the Oriya script.

21 B excludes this from Sū., whereas Mss. include it rightly in keeping with the demand of the metre.

22 The reading is adopted after B. Mss. are very corrupt :

G— विट्टस्य चिंट्टिता स्यात्, चिट्टिके ;

IO— विट्टस्य चिट्टि(-ट्टी)आ स्यात्, चिट्टके ;

U— चिट्टस्य तु चिट्टीआ स्यात्, चिट्टले ;

To find contrast with this form as given above, cf. Tv. III. 2. 42 and Lak. III. 2. 42. Mss. om. portion from बाणले.

23 According to Mss.

१२. ३३.   भविष्यति भुवः स्सातां भविस्सदि हुवीअदि ।

१२. ३४.   कृम्मृम्गमीनां क्तो डस्ते कमगाश्च

एषां क्तो डः स्यात्, ते कमगाश्च स्युः । कडे । मडे । गडे ॥

१२. ३५.   क्वचिच्च दः ॥ १८२ ॥

क्तो दः स्यात् । ते कमगाश्च । कदे । मदे । गदे ॥

१२. ३६.   लुग्व्यत्ययश्च बहुलं सुपां

स्यात् । – 'पशुमाल कलेदि दालुणे' [= पशुमारं करोति दारुणम्, Śāk. VI] । पशुमाल इत्यत्र अमो लुक् । दालुणे इत्यमः सुः ॥

१२. ३७.   दीर्घस्तिङां क्वचित् ।

ओशलधा ले ओशलधा । एवमन्यत्र ॥

अथार्धमागधी ।

१२. ३८.   शौरसेन्या अदूरत्वादियमेवार्धमागधी ॥ १८३ ॥

स्पष्टम् । – 'राक्षसीश्रेष्ठिचेटानुकम्प्यादेरर्धमागधी' इति भरतः । यथा— 'अय्ज वि णो शामिणीए हिलिम्बादेवीए पुत्तघडुक्कअशोए ण उवशमदि' [= अद्यापि नः स्वामिन्याः पुत्रघटोत्कचशोकः न उपशाम्यति, Ve. III. p. 122] ॥

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24 According to Mss.; B भवीअदि.

25 B कम्प्यो॰; UGIO कंपा॰; em. is mine, the reading of B being doubtful and that of Mss. faulty. O om. the first two words of this line. For the word अनुकम्प्य, see Apte's Skt. Eng. Dic. p. 19.

26 This portion is written as follows: U— पुत्तपडक्क शोणए; GIO— पुत्तपक्कशोणए; here the actual reading शोए ण has been misread as शोणए, and the confusion between प and घ in case of the real word घडुक्क is also noticed.

दाक्षिणात्यायास्तु न लक्षणं नोदाहरणं च कुत्रचित् दृश्यते । केवलमनिरुद्धभट्टेन—

दाक्षिणात्यपदालम्बि संस्कृताङ्गं विजृम्भितम् ।
काव्यं पीयूषनिष्यन्दि दाक्षिणात्यमितीरितम् ' ॥

इत्युक्तम् ॥

इति श्रीमार्कण्डेयकवीन्द्रकृतौ प्राकृतसर्वस्वे भाषाविवेचने
मागध्यर्धमागध्योरनुशासनं द्वादशः पादः ॥ १२ ॥

समाप्तं भाषाविवेचनम् ।

27 UGIO दाक्षिणात्या कुत्रचिद् (IO om. द्); reading adopted after B.

अथ त्रयोदशः पादः ।

अथ विभाषा । तत्र प्रथमं शाकारी तावदनुशिष्यते ।

१३. १. मागध्याः शाकारी

सिध्यतीति शेषः । शकारस्येयं शाकारी । शकार[1]श्च—

‘ राज्ञोऽनूढाभ्राता श्यालस्त्वैश्वर्यसंपन्नः ।
मदमूर्खताभिमानी शकार इति दुष्कुलीनः स्यात् ॥’

इत्युक्तः । अस्यां यत्र विशेषलक्षणं नास्ति तन्मागधीवत् ॥

१३. २. क्षस्य श्चो वा सदृक्षदुष्प्रेक्षे ।

अनयोः क्षस्य श्चो वा स्यात् । शलिश्चे । दुप्पेश्चे । पक्षे शलिच्छे, दुप्पेच्छे ॥

१३. ३. श्चिण्टो ष्चिश[3] इत्येके

ष्चिशदि ॥

१३. ४. स्थक्खौ क्वापि प्रकृत्यापि ॥ १८४ ॥

तिष्ठतः । — ‘ अत्थाणंगदे पंडिदे विअं वक्खाणांइं कलेदि ’ [= आस्थानगतः पण्डितः इव व्याख्यानानि करोति] ॥

१३. ५. को बहुलं

स्यात् । — ‘ एशके दाशकाए पुस्तंके ’ [= एषः दास्याः पुत्रः] ॥

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1 UIO om. but BG retain.

2 B °नूढो(ढा) ; U °नूढपः ; G °नुतपो ; IO °नुतपः. All these being defective, em. is mine. Cf. SD. III. 53.

3 Mss. श्चिश्चे for श्चिण्टो ; BU श्चिश ; G श्चश ; I षिश ; O षिश ; for the following word. Reading in both these cases is adopted after B. Ex. : G श्चविदि ; UI tally with B ; O पिशदि ; here श्च is confused with च.

4 GIO पद्े.

5 UGIO अ.

6 Mss. °णादि (°दिं in O).

7 B पुस्तके ; U पुण्तके ; IO पुंस्तके ; G पुण्डके. The right word seems to be पुस्तके according to Mk. XII. 7 which is also confirmed by the fact that Śākārī owes its origin to Mg. Of all the readings given above, the reading of U apposches the correct one, for श्च is likely to be confused with ण in Oriya script.

१३. ६. वर्णानां विकारलोपागमाश्च स्युः ।

बहुलमित्येव । – ‘ एशे मणईशे कइणो शलिश्चे ’ [= ‘ एषः मनुष्यः कपेः सदृशः] । – ‘ कामेण डज्झदि खु मे हडक्के तवश्शी ’ [= कामेन दह्यते खलु मे हृदयं तपस्वि, Mr. I. 18] ॥ — ‘ विभ्भीशणे पुलिशे ’ [= विभीषणः पुरुषः] । बाहुल्यात् पक्षे मणुश्शे, हडक्के, विभीशणे ॥

१३. ७. सुप्तिङ्विभक्तिलिङ्गव्यत्यासाः स्वरविकर्षश्च ।

स्युः । क्रमेण यथा— ‘ तुमं पंगणे चिष्ट, हके घलेण पइशामि ’ [= त्वं प्राङ्गणे तिष्ठ, अहं गृहं प्रविशामि] । ‘ शे वि[13] आअश्छंति, तुमं पि आअश्छामि, हके वि आअश्छसि ’ [= सः अपि आगच्छति, त्वमपि आगच्छसि, अहमपि आगच्छामि] । ‘ शव्वे महिला पुलिशे विअ कीलिदं,[14] इस्थिका हशिदे ’ [= सर्वाः महिलाः पुरुषाः इव कीलिताः, स्त्री हसिता] । शइलिणी, मिअइंदो, अश्कोउहिणी[15] । बहुलानुवृत्तेः पंगणे, घलं इत्यादयोऽपि यथायथं स्युः[16] ॥

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8 U मणुइशे ; G मणुश्चं ; IO मणुशे ; any of these, if accepted, the rule will not be justified ; so the reading of B is preferred.

9 UG पुलिश्शे ; IO पुलिशे. 10 Mss. add this, but B om. ; similarly B adds पक्षे which Mss. om.; again Mss. read पुलिशे in place of मणुश्शे which is evidently faulty. 11 B विहीशणं ; em. according to Mss. The form बिभीसण is allowed in Pkt. Cf. R. IV. 55.

12 B पट्टणं ; em. according to UGIO which are very clear in this respect. 13 GIO लि ; U agrees with B. 14 Mss. अलिदं ; B सि कीलिदं ; Mss. have the corrupt reading probably for विअ कीलिदं, वि- and कि- being apparently missed. Em. is mine.

15 B अक्षाहिणी Mss. अश्वा उहिणी. The readings of both of these sources are evidently faulty, whereas the reading of the Mss. approaches the correct reading. The reading as suggested by me above must be the original reading. To ascertain this, see Mk. XII. 4.

16 This sent. actually belonging to Sū. 7. occurs in the comm. of Sū. 9 in the Mss. as well as in B, thus giving rise to serious confusion with regard to the understanding of the text. B puts a ‘ ? ’ after पङ्गणे and घलं there. This reconstruction of the text by me removes the anomaly and justifies the use of पंगणं previously which is misread as पट्टणं by B.

१३. ८.　　लोपः सुपां क्वचित्स्यात्

घल वशाशि । — ' पुंछंति पुप्फपाअँव परिदो[18] महुकं पिअंति भशलउेला [= फुल्लतः पुष्पपादपान् परितः मधु पिबन्ति भ्रमरकुलानि] । अत्र सुब्लोपविपर्ययमोर्मागधीसिद्धत्वेऽपि पुनर्वचनाद् वृक्षादौ लुश्कादिप्रयोगोऽपि स्यादेव । तथा च = ' पलहुदभशला लवंति लुश्के ' इति मृच्छकटम् ॥

१३. ९.　　युक्तात्पूर्वो गुरुश्च न वा ॥ १८५ ॥

छन्दःशास्त्रे युक्तात्पूर्वो गुरुः सिद्धः, सोऽत्र न वा स्यात् । – ' एशे क्खु रांपेइ वग्घे व्व सहाववीले ' [एषः खलु तक्ष्यति व्याघ्र इव स्वभाववीरः] । अत्र वग्घे इत्यत्र वो लघूच्चार्यः । अपरं च– ' व्यर्थं त्वपार्थं पुनरुक्तरूपि हतोपमं चैौसदशोपमं च । प्रत्यक्षलोकादिविरोधि चान्यन्यायप्रतीपं च शाकारवाक्यम् ॥ इति । व्यर्थं पूर्वापरविरुद्धार्थम् । अपार्थं समुदायार्थहीनं

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17 B पादव; em. according to Mss.　　18 Mss. परिदि.

19 GIO उशलउला; U भशलउला; B भमलउला. I have retained the reading of U for मसल (= भशल in Śākārī) is allowed in Pkt. (cf. Hc. I. 244, Mk. IV. 64) and this is confirmed by the reading of Mss. with the only exeption that GIO have उ in confusion with भ.

20 BUG विश्कादि; IO विश्चादि : since either of these is not in conformity with the following ex., I have emended it to लुश्कादि which is very likely the original reading.

21 U प्रत्ययो; others agree with B.

22 Mss. पलहुदभशलालवउलुश्कोक. I have retained the reading of B with the only exception of भमल which should be भशल according to the reading of Mss. B puts '?' after this sent. perhaps due to the fact that it is not traced to Mr

23 BUIO राम्प; G राख; B suggests राअइ within bracket which I have not accepted as the correct reading in view of the fact that राम्प seems to be a misreading of रांपइ which suits the context. For -रम्प, cf. PS. VII. 48. The use of राम्प-, to split, is also current in colloquial Oriya.

24 UIO महावीलीले; G महाविक्रले; reading adopted after B.

25 Mss. om.　　26 U क्षय॰; I न्याय॰; BGO न्याय॰.

27 Mss. कार्यं.

N. B. – The confusion of the text in Mss. starts from the word

सर्वथार्थहीनं चेति द्विधा। महर्षिर्मतश्च—

'आगमलिङ्गविहीनं विपरीतं न्यायदेशकालादेः।
मदमूर्खताभिमानार्थैश्वर्यवच्छेकारवचनम् ॥' इति।

दिङ्मात्रमुदाह्रियते। – 'हक्के पंगुके पग्गले वैण्णामिणं वंदेमि [= अहं

वृक्षादो, Sū. 7, this being surprisingly connected with तुकं वोह्णमि corrupt form for तुम्हइं वोह्णमि occurring in Sū, XVII. 42. The entire text up to the end of the declensional section of Nāgara Ap. is thus confused and hopelessly corrupt.

28 UOI °तान्वय ; G °तन्याय.

29 U om. °वै; all others retain.

30 So is the reading of Mss. but B reads °श्वर्यवं स्याच्छ० ; moreover B includes इति in the couplet which is not only inappropriate, but also violates metrical rule ; hence the separation.

N. B.— The passage under reference is a very controversial one. Grierson, in his article, "The Prakrit Vibhāṣās" (see JRAS, 1918, p. 497) attempting to give a sensible interpretation of the passage, writes thus :—

"Much of what follows is quite incomprehensible to me, and even where I attempt to give Skt. equivalents to the Pkt., I do so only with great hesitation. In the first place, as we shall see from the various readings, the text is far from certain, and in the second place the language is designedly incorrect and intended to be more or less nonsense. Even if the text were certainly established, there would still, therefore, be the widest room for conjecture, for Mk. has given no clue as to what he intended the meaning to be. Moreover, there is no context to guide us. The passages evidently come from some dramatic work which I have failed to identify. Other extracts, apparently from the same play, occur in the preceding Sūtras. One passage quoted in Sū. 6 does occur in Mṛcchakaṭika, but in Sū. 8 another stated by Mk. to come from that play, has not been found in either of the printed editions consulted by me. ... ...'

Here I give the variants of both Mss and B along with the interpretation of Grierson of the corresponding lines in order to have a correct picture of the whole thing.

31 U– हक्को पङ्कुके पग्गके वण्णमिअं वन्देमि।
G– हक्के पङ्कुके पग्गके वण्णिमिअं वन्देमि।

पङ्गुः प्रमत्तः वर्णमिमं वन्दे] । = ' रङ्गो तरङ्गेशा कलङ्कलिङ्गो ' [= रङ्गे तरङ्गेशः कलङ्कलिङ्गः] ॥

IO– इके पङ्गुके पग्गके वण्णमिअं बंधेमि ।

B– इके पङ्गुके पग्गके वण्णधा अस्थिके वण्णमि णं वन्देमि ।

Grierson– इके पङ्गुके पग्गके वण्णमि णं वन्देमि । (= अहं पङ्गुर्वातुलः वर्णे एनं वन्दे).

I am lame and mad; I extol him in a hymn. (P inserts here वण्णधा अस्थिके, which is not authorised by any of my Mss. P also marks the whole with a query. I cannot equate पग्गके with any Skt. word. पुङ्गल suggests itself, but the meaning is hardly suitable. The reading is borne out by all the Mss. I suggest that it is a Deśya word connected with the Hindi Pāgal, the derivation of which is unknown. I take वण्णमि as intended for वण्णम्मि (Skt. वर्णे) in the sense of गीतकर्मे.

Note:— I agree with Grierson in respect of the above passage excepting on one point, i. e. the word वण्णमि which he equates with Skt वर्णे, is doubtful, for had the word been वण्णम्मि, he would have been justified, but the word is वण्णमि, and again it is jointly written with अं (= णं ?) in Mss. even though he and B sepearate it from the word वण्णमि. If we take the passage as it is, allowing of course अं to be taken as णं (for the Oriya letter ण is often confused with ancient Oriya letter अ), then the whole thing would be what is given by me in the reconstruction above. Then वण्णमिणं should be taken as वण्णं इणं (= वर्णमिमम्) and the passage would mean, ' I am lame and mad; I extol this colour.'

32 U1— रङ्गे तरङ्गेश शकलं शकलं कलिङ्गे ;

G— रङ्गेतरङ्गेकलंकलागे ;

OB— रङ्गे तरङ्गे शकलं कलिङ्गे ;

Grierson— रङ्गे तरङ्गे शकलंकलिङ्गे (रङ्गेद् तरङ्गः सकलंकलिङ्गः).

' Let the wave, accompanied by the moon, toss. (P separates शकलं कलिङ्गे. The words seem to me to make better sense as written above, कलङ्कलिङ्गः, he whose distinguishing marks are dark spots = the moon. The Mss. of course do not separate any words). "

Note— I differ from Grierson on the point of reconstruction as well as the interpretation of the passage, since both U and I read तरङ्गेश and not तरङ्गे (the श of शकलं is perhaps due to the slip of the pen of the scribe). Thus the passage would mean, ' the sea (तरङ्गेशः) is (like) the moon (कलङ्कलिङ्गः) in colour (रङ्गे).

— ' एशा णाणकमूशिकामकशिका मच्छाशिका लाशिका '
[= एषा नाणकमोषिकामकशिका मत्स्याशिका लासिका, Mṛ. I. 23] ।
— ' उड्डेंति एशे गगणे महागआ लुश्केशु बुक्कंति पुलाणमश्छा ॥

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33 UGIO पशापाशकशाशिकामकशिका (-काममम० in G)मक्कोशिका शाणिका
B पशा पाशकशाशिका मशाकिका मक्कोशिका माशिका
Grierson– पशा पाशकशाशिका मशाकिका मक्कोशिका शाणिका (?)
(The word–division is that of P. I do not venture to give a Skt. equivalent or translation of this passage. It seems to be equivalent at the beginning of पशा पाशकशाशिका. Numerous conjectures can be, and have been, made for the rest.

Note— The passage under reference has been a gross confusion of the actual passage occurring in Mṛ. I. 23 as has been given by me, above. This is the speech of Śakāra referring to Vasantasenā.) The confusion has been due to the manner in which ancient Oriya scribes used to write on palm leaves the Oriya letters, thus giving rise to confusion of ण with श, of ण with प and so on which has actually taken place in this case. Therefore, the passage would mean " This one- the whip of love snatching away coins, fish–eater (and) dancer ".

34 U– उड्डेन्ति पणे णमणे महाणअण्केशु बुक्कन्ति पुलाणमश्वा ;
G– उडडे पणे णमणे महाणअण्णोशु दुक्कंडि पुलाणमश्च ;
I– उर्ड्रन्ति पणे णमणे महाणआ णेकशु बुकन्ति (?) फुलणमश्च ;
O– उडंहि पणे णमणे महाणआ णेकशु बुकंडि पुलणमश्च ;
B– उड्डुन्ति एशे गगणे महागआ[1] लुश्केशु बुक्कन्ति[2] पुलाणमश्चा ;
Grierson retains the reading of B and interprets as follows :
(उड्डायन्ते एते गगने महागजाः वृक्षेषु बुक्कन्ति पुराणमत्स्याः)
" These great elephants are flying in the sky, and old fishes are howling on the trees. (1. So P. All others महाण (= अस्माकम्) which if the metre is Indravajrā suits the verse better, but gives little sense. The employment of महागआ gives one short syllable too many. If however, we read the first syllable of उड्डुन्ति short, as we are entitled to do by Sū. 9, the first line becomes a Vaṁśastha, and is correct with महागआ. The two lines then become Upajāti.
2 बुक्कन्ति –So P ; O Hnb. बुक्कद्दि or (Hub) °क्कि ; Ox बकवि ; IO बुक्कड्डि) ".

[= उड्डीयन्ते एते गगने महागजाः वृक्षेषु बुक्कन्ति पुराणमत्स्याः]। — 'अले ले य्जुग्ग ले य्जुग्ग एशं, य्जग्गध, य्जुग्ग इदो, य्जग्गध, य्जुग्गेण गेण्ह, य्जुग्गेण गेण्ह' [= अरे युग्मं रे युग्ममेतत्, जाग्रत, युग्ममितः, जाग्रत, युग्मेन गृहाण, युग्मेन गृहाण]। — 'एदे उण कुलंगमहहलिणा गअणे पज्जलंति [= एते पुनः कुरङ्ग महाहरिणाः गगने प्रज्वलन्ति]। —

Note— I agree with Grierson except on the point that पुलाणमश्चा should be पुलाणमश्छा according to Mk. XII. 7 and this reading is actually authorised by U. Here, however, the scribes seen to have confused between the letter च and म.

35　U—　अले आले युग्गले युग्गए इह य्जग्ग इध यग्ज;
　　　इदो य्जग्गध शुचोण गेण्ह शुग्गेण गेण्ह शुग्गेण।
　G—　अले आले युग्गले मुग्गएण्ह युग्मेश्चग्गइदोयुग्मचि
　　　शुचोण गेण्ह शुग्गेण।
　I—　अलेले युग्गले युग्गएश्च य्जग्गइधत्युग्गइंदो
　　　य्जग्गध शुगेण गेण्ल्ल शुगेण।
　O—　अलेले पुग्गले पुग्गए श्चग्गा ग्ग इध त्युग्गइंदो
　　　यग्गध शुगेण गेण्त शुगेण।
　B—　अलेले पुग्गले पुग्गए श्चयग्ग इध णुग्ग इदो
　　　यग्गध शुगेण गेण्हशु गेण्ह।

Grierson retains the reading of B and remarks thus:— "Here again I do not venture to give a Skt. equivalent or translation The text as given above is simply a copy of P.Ox, Hnb, अलाआले युग्गले; O युग्गए (for पुग्गए); Hnb. युग्गए, P.. Ox. IO as above, O इयय्जाग्ग (?), Hnb; शहयुग्म, Ox श्चगुग्ग (?) P. IO. as above (for श्चयग्ग) O, Ox. IO इधत्युग्गइदो; Hnb वेखिग्गइदो (for इधणुग्गइदो); O, IO य्जग्गध, P. Ox, यग्गध; Hnb युग्मध (for यग्गध). P. Ox, IO शुगेण; O either शुगेण; or शुचोण (not clear); Hnb शुचोण, (for शुग्गेण)'; O गेण्हशुग्गेण; Hnb. गेण्हशुग्गेण; Ox, IO गेण्हशुगेण.

Note:— The reconstruction as given by me somehow brings out a clear sense of the passage and is more or less attested by Mss. The confusion of य with प, ण and श is noticeable. If my reconstruction is correct, the passage would mean, "O here are pairs, be alert, here are pairs, be alert, take by pairs, take by pairs."

36　U-　एदे ओणकुलङ्गमहलिणागअणे अज्जलन्ति।
　G-　एदो ओणकुलङ्गमहलिणागअणे अज्जलंति।

' हके पंडिदे णण्ण, ण य्जाणमि, शद्दं कधेमि, शद्दं पुच्छामि [= अहं पण्डितः नान्यः, न जानामि, शब्दं कथयामि, शब्दं पृच्छामि]। अत्र यथालाभं बोद्धव्यानि ॥

इति श्रीमार्कण्डेयकवीन्द्रकृतौ प्राकृतसर्वस्वे विभाषाविवेचने

शाकार्यनुशासनं त्रयोदशः पादः ॥ १३ ॥

IO- एदे ओणकुलङ्गमहहलिणा गणे अज्जलंति ।

B- एदे उण कुलङ्गमहलिणा गअणे पज्जलन्ति ।

Grierson- एदे[1] ओण[2] कुलंगमहहलिणा[3] गअणे[4] पज्जलन्ति[5] ।

(एते पुनः कुरङ्गमहाहरिणाः गगने प्रज्वलन्ति) ।

' But these antelopes and great deer shine forth in the sky '.

(1 Hn. प्रदो. Hb एद्दो. 2 P उण.

3 P, O. Hnb, महलिणा, Ox, IO as above. 4 P, Ox, IO गणे.

5 O, Hnb अज्जलिन्त; Ox, IO अज्जलन्ति.)

Note:— In respect of the above passage, I agree with Grierson.

37 U हके पण्डिदे णण्णण य्जाणामि शद्दं कधेमि शद्दं पुच्छामि ।

G हके पण्णिदेणण्णणज्ञाणामि शद्दं कधेमि शद्दं पुच्छोमि ।

I हके पण्डिदे णण्णणय्जाण(?)मिशद्दं कधेमि शद्दं पुच्छमि ।

O हके पंडिदे णर्ण्ण ण याणामि शब्द कधेमि शद्दं पुच्छामि ।

B हके पण्डिदे शद्दं य्जोआमि शद्दं कधेमि शद्दं पुच्छामि ।

Grierson:— " हके पण्डिदे णण्ण य्जाणामि[1] शद्दं[2] कधेमि, शद्दं पुच्छामि.

[= अहं पण्डितः, नान्यज् जानामि, शब्दं कथयामि, शब्दं पृच्छामि ।]

I am a Pandit, I know nothing else, I speak a word, I ask a word.

(1. P शद्दं य्जोआमि, 'णण्णणय्जाणामि ; Hnb णण्णयमाणामि; Ox णर्णणयाणमि; IO णर्ण्णय्जाणामि 2. Hnb. शब्दं) ".

Note:—Here I differ from Grierson only on the point of णण्ण which ha has retained discarding the additional ण which is authorised by all the Mss. Hence retaining the additional ण, the passage would perhaps mean, " I am a Pandit, no body else ; I do not know ; I speak a word ; I ask a word ".

38 U बोडयलडके ; G बोमयलडके ; I बोडयलडके ; O बोडयलडके.

चतुर्दशः पादः ।

अथ चाण्डाली ॥

१४. १. **चाण्डाली मागधीशौरसेनीभ्यां प्रायशो भवेत् ।**

यथा – 'किं पुच्छामि' [= किं पृच्छामि] । — 'एशे य्चोले शूलं-मालोविदुं लाइणा आणईले [= एषः चोरः शूलमारोपयितुं राज्ञा आज्ञप्तः] ॥

१४. २. **गौरवे संबोधने सावत ओत्वं विधीयते ॥ १८६ ॥**

'अय्जो भश्टालैको, हक्के पणमामि' [= आर्य भट्टारक, अहं प्रणमामि] ॥

१४. ३. **असंबुद्धौ च कोऽप्याह**

सावत ओत्वमित्येव । गौरव इति निवृत्तम् । कोऽपि भगीरथैवर्धमानः । एशो पुलिशो । चकारात् मागधीसिद्धाविदेतौ च ॥

१४. ४. **जस एत्स्यात्स्त्रियामैपि ।**

अर्थात् सर्वनाम्न एव । य्जे इश्थिकी पुलिशा वा ॥

१४. ५. **ङसः शः स्यात्**

स्त्रियामित्येव । इदादिर्निषिद्धः । बुद्धिश्शा वड्ढिमा ॥

१४. ६. **म्मिश्च ङेः स्यात्**

घलम्मि । वणम्मि । चकारात् घले ॥

१४. ७. **ड्डोपरि न शः क्वचित् ।**

— 'पेट्टं' पूलेशि कट्ठेण' [= उदरं पूरयसि कष्टेन] ।

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1 UIO ये (O om.) शकेमूर्ण ; G ये शबेशूण्णि.

2 UOI आलके ; G अलिले ; for आलोव ; see PSM, p. 20.

3 Mss. रट्टालको; I regard this sent. as a quotation, but B does not.

4 UIO भगिरथी ; G भगीरथ इति.

5 UGIO इति. 6 UIO इश्चिका ; G कश्चिका.

7 IO वण्णम्मा ; G वण्णिमा ; U वण्णिमा.

8 Mss. सि ; also ex. °सि. 9 Mss. om.

१४. ८. क्त्व इअः स्यात्

नान्ये । 'अलले कुक्कुलं[10] गेण्हिअ[11] आअच्छ[12] [= अरे कुक्कुरं गृहीत्वा आगच्छ] ॥

१४. ९. इह प्रायो ग्राम्यशब्दार्थपार्थवम् ॥ १८७ ॥

इह चाण्डाल्यां ग्राम्याणां शब्दानामर्थानां पार्थवं प्राचुर्यं प्रयोज्यम् । यथा– 'अज्ज मए मशाणे हिंडंतेण महंते कण्णउरखंडके[13] लद्धे,[14] तं हट्टे[15] विक्किणिअ मंद्दं[16] किणिअ पेट्टं पूलइश्शं ' [– अद्य मया श्मशाने भ्रमता महत् कर्णपूरखण्डं लब्धम्, तत् हट्टे विक्रीय मद्यं क्रीत्वा उदरं पूरयिष्यामि] । अत्रापि सुब्लोपविभक्तिव्यत्ययादयः पूर्ववदेव[17] ॥

इति श्रीमार्कण्डेयकवीन्द्रकृतौ प्राकृतसर्वस्वे विभाषाविवेचने

चाण्डाल्यनुशासनं चतुर्दशः पादः ॥ १४ ॥

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10 G दुक्कुलं ; IO दुकुलं. 11 गेण्हिअ ; IO चे ण्हिअ.

12 UG आअच्छ: IO ; आअच्छ B आअअ; em. after IO; cf. PS. XII, 7.

13 Mss, कण्णउ ; B brackets कण्णअ after the word given as कण्णउ The word कण्णउ seems to be a misreading of the actual word कण्णउर, hence em. 14. Mss. लद्धि.

15 B हट्के ; IO हट्टे ; G simply ह ; em. is mine as the other readings give no sense.

16 B मद्दं UIO मद्दं ; G om. this sent. as well as the following word. Em. according to UIO.

17 This sent. is given as it is in B. The portion up °लोप is mysteriously confused with the line विक्कादिः of the Pâda XIII which then continues.

पञ्चदशः पादः ।

अथ शाबरी ।

१५. १. चाण्डाल्याः शाँबरीसिद्धिः
स्यात् ॥

१५. २. तन्मूलेभ्यः क्वचित्क्वचित् ।
तस्याश्चाण्डाल्या मूलेभ्यः शौरसेनीमागधीशाकारीभ्यः ॥

१५. ३. अतः सावेदितौ च
पुंनपुंसकसाधारणोऽयं विधिः । माणुशि, माणुशे, । वणि, वणे । चकारात् माणुशो, वणं च ॥

१५. ४. आत्स्यात्संबुद्धौ गौरवे सदा ॥ १८८ ॥
गौरवे संबुद्धौ सौ परे सदा नित्यमत आत्स्यात् । अज्जा वंदामि । अगौरवे तु—एहि ले ग्चेलैके, एहि ।

१५. ५. हके स्यादहमित्यर्थे
अन्यन्निषिद्धम् । हके आँअए ॥

१५. ६. भवेतामिहिमौ च ङेः ।
तुमं वणि गच्छ । वणहिं वा । चकारात् वणे च ॥

१५. ७. केरके केअको वा स्यात्
अम्हकेअकं धणं । अम्हकेलकं वा ॥

१५. ८. सर्वमन्यत्तु पूर्ववत् ॥ १८९ ॥
सुब्लोपविभक्तिव्यत्ययवर्णविकारलोपागमग्राम्योक्तिप्रभृति सर्वं पूर्ववदुदाहार्यम् ॥

इति शाबरी ॥

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1 GIO °स्या च. 2 G संवेदिता ; IO °वेदितो.

3 G पे(मे)[illegible] ; sometimes the letter व is confused with the letter प in Oriya script. Here is similar ex.

4 Mss. om. च

१५. ९. श्रावर्यामेवौड्रीयोगाच्छेस्यशौरसेन्यादेः ।

तद्देश्यानामोड्रदेशपदानां शौरसेन्यादिपदानां च योगात्सांकर्याच्छ्रावर्यामेवौड्री सिध्यति । यथा –

' देव जसोआणंदण कर मइ करुणालेश ।
एत्तिके जमउ अच्छउ इ पिट्टइ सव्वकिलेशें ॥

इत्यौड्री ॥

5, 6, & 7 B as well as the Mss. read ढ in place of ड in these places Grierson has noticed it with surprise, for Mk. being himself an Oriya should have spelt in the manner suggested above. We have seen earlier that the same Mss. also read ड in place of ढ. Most probably to read ओड्र as ओढ्र, or औड्री as औढ्री is due to the South Indian pronunciation, which influenced even the Oriya scribes. I do not think Mk. originally spelt it so, being fully aware of fact that Bharata in his NS presumably used ओड्रजा and not ओढ्रजा as one of the Vibhāṣās.

8 This verse of unknown source is a controversial one. The variants are :—

U— देवजसो आनन्दकर मइ करुणालेश ।
एत्तिके जमउ अच्छउइ पिट्टइ सरुजलेश ॥

G — देवजसोआनन्दकरमइकरुणाबेल ।
एभिक्कजमउणच्छउइ पिट्टइ सरुजबेल ॥

IO — देवजसो आनन्दकर मइ करुणालेश ।
एत्तिगे जमउअच्छएइ पिट्टइ सरुजलेश ॥

B — देवजसोआणन्दण कर मइ करुणालेश ।
एत्तिके जमउअच्छउइ (?) पिट्टइ सव्वकिलेश ॥

Grierson retains the reading of B and interprets the passage thus :

" (देव यशोदानन्दन कुरु मयि करुणालेशम् ।
इहत्य: जन्मतः अस्मि इति(?) पीडयति सर्वक्लेशः ॥) "

O divine son of Yaśodā; pity me a little; as a result of brith I am a dweller in this world, and therefore every kind of misery tortures me. "

Note :— I have already given my interpretation of the passage. It will be sufficient to say this much here that I take

१५. १०. आभीर्यप्येवं स्यात् क्त्व इअउऔ नात्यपभ्रंशः ॥ १९०॥
एवं शाबरीवत् । विशेषस्तु क्त्व इअ उअं इत्यादेशौ स्याताम् । गच्छिअ, गदुअ । पढिअ । पढुअ ॥

इत्याभीरी ॥

इति श्रीमार्कण्डेयकवीन्द्रकृतौ प्राकृतसर्वस्वे विभाषाविवेचने
शाबरौड्राभीरभाषानुशासनं पञ्चदशः पादः ॥ १५ ॥

एत्तिके as synonymous with Oriya word एतिकि and not Skt. इयत्: as has been done by Grierson following Pischel (See Grammatik 153) जमउ as जन्म with Ap. ending उ and Pkt. जम्म being further simplified to जम, and इ as monosyllabic particle equivalent to Skt. हि. Then the second line of the verse would mean, "This much be (my) birth, for all kinds of misery torture me."

9 BUG ओद्री; औत्री.

10 This is a controversial line of Mk. The readings are:—

U— °तइअउव (?) नात्यपभ्रंशः ।
G— °तइद्वाउत्वनत्यपभ्रशः ।
I— °त्ड (?) औत्यनात्यपभ्रंशः ।
O— °इअउत्य नात्यपभ्रंशः ।
B— °क्त्व इअउऔ नात्यपभ्रंशः ।

I have retained the reading of B in view of the fact that the definition tallies with the ex. whereas it is not the case with Mss. The word नात्यपभ्रंशः is not clear; the author probably means to say that Ābhīrī is the same as Śābarī and not so much deviated (नात्यपभ्रंशः) from the latter having the difference only on the point of the use of इअ and उअ for Skt. त्वा. Now Śābarī which owes its origin to Cāṇḍālī should have इअ alone (PS. XIV. 14) and not the additional उअ for क्त्वा as in Ābhīrī. This is probably the idea behind the rule of Mk. regarding Ābhīrī. If allowance be made to construct नात्यपभ्रंशः as नान्योऽपभ्रंशः assuming the former to be a scribal mistake, then another sense of the passage comes out. That is, Ābhīrī is the same as Śābarī having the difference from the latter in respect of इअ and उअ for क्त्वा and for this it should not be taken as Apabhraṃśa dialect. Now in

Apabhramśa we have the use of both डअ and उअ (cf. Kī. V. 74–75) Again Daṇḍin declares that Ābhira and such other dialects are to be treated as Apabhramśa in Kāvya. Mk. would then appears to refute this theory of Daṇḍin by not treating Ābhīrī as an Apabhramśa.

11 Mss. कड्उअड्योदशो.

12 ṬG शाक्षिम ; I गश्छिअ ; B अक्षिअ ; O शग्निद्‌अ ; em. according to I, in this case व has been evidently mistaken for श.

13 G पड्डुअ ; here ड has been confused with ड which goes to show that the same type of confusion has occurred with regard to Auḍrī being written as औड्ढी by the scribes.

14 The same mistake here too in respect of Auḍra by Mss.

षोडशः पादः ।

अथ टाक्की[1] ।

१६. १. टाक्की स्यात्संस्कृतं शौरसेनी चान्योन्यमिश्रिते ।

अनयोः संकरादित्यर्थः । इयं द्यूतकारवणिगादिभाषा ॥ तथा चोक्तम्—

प्रयुज्यते नाटकादौ द्यूतादिव्यवहारिभिः ।

वणिग्भिर्हीनदेहैश्च तदाहुष्टक्क[3]भाषितम् ॥ इति ॥

किं च ।

१६. २. हरिश्चन्द्रास्त्विमां भाषामपभ्रंश इतीच्छति ॥ १९१ ॥

अपभ्रंशो हि विद्वद्भिर्नाटकादौ प्रयुज्यते । द्राविडीमप्यत्रैव मन्यते । तथा चोक्तम्—

' टक्कदेशीयभाषायां दृश्यते द्राविडी तथा ।

तत्र चायं विशेषोऽस्ति द्राविडैरादृता परम् ॥ इति ॥

१६. ३. उत्स्यात्पदान्ते बहुलम्

— ' राउ असमसमरैकमल्लुं[4] मअणमणो[5]हरदेहसोहु सकलशा[6]स्त्रविद्याप्रवीणु [= राजा असमसमरैकमल्लः मदनमनोहरदेहशोभः सकलशास्त्रविद्याप्रवीणः ।] बहुलग्रहणात्— ' भणइ वाँणि[7] कविराअ ' [= भणति वाणीं कविराजः] ॥

१६. ४. एँ च टः

टः[8] स्थाने ए स्यात् । खग्गे पहरसि । चकारात् खग्गेण ॥

१६. ५. हंहुमौ भ्यसः ॥ १९२ ॥

भ्यसो हंहुमौ स्याताम् । रुक्खहं पाडिदु । घरहुं चलिदु । बाहुल्यात् रुक्खाहिंतो, घरेसुंतो[10] ॥

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1 G शक्की, same also in Sū. ; UIO शक्की.

2 UG °पिशाचादि°; IO पिशागदि°, evidently due to misreading of Oriya script.

3 G टक्क; IO टक.

4 UG °रैकमल्ल°; IO मंर(रै in O)कमल ; em. according to B.

5 Mss. मअंग.

6 UIO माखास्त्र°; G मास्त्राद्विद्य°.

7 G विणि.

8 G टं.

9 G द्य.

10 GIO misread ध as प in these exs.

१६. ६. आमो वा

हंहुमौ स्याताम् । बम्हणहं धणु[11] । बम्हणहुं । बम्हणाणं ॥

१६. ७. हं किमादेः स्यात्प्राग्दीर्घश्च विधीयते ।

आम इत्येव । काहं । जाहं । ताहं । एदाहं । इमाहं । पक्षे काणं, जाणं ॥

१६. ८. त्वमित्यर्थे तुंगं[12] भवेत्

तुंग सर्वत्रिधांप्रवीणु[13] ॥

१६. ९. अहमर्थेऽम्मिहुंममाः ॥ १९३ ॥

अम्मि पंडिदु । एवं हुं, मम ॥

१६. १०. ममेत्यर्थे महुं च स्यात्

महुं घरु सुंदरु । चकारात् मम च ॥

१६. ११. यथा जिध

स्यात् । जिध भणसि । जहा वा ॥

१६. १२. तथा तिध ।

स्यात् । तिध, तहा वा ॥

१६. १३. दिङ्मात्रमुक्तमुन्नेयं शेषं शिष्टप्रयोगतः ॥ १९४ ॥

इति टाक्की[15] भाषा[14] ॥

इति श्रीमार्कण्डेयकवीन्द्रकृतौ प्राकृतसर्वस्वे त्रिभाषाविवेचने

षोडशः पादः ॥ १६ ॥

(समाप्तं विभाषाविवेचनम् ॥)

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11 U णधु ; G om.; IO write as बंभाणं ; हंणधुं.

12 G तुह , so also in ex. ; IO तुंगं.

13 UIO °वीणु ; G सव्वाविद्दाप्पवीणुं.

14 G भमा..

15 U alone टक्की..

सप्तदशः पादः ।

अथापभ्रंशभाषासु मूलत्वेन प्रथमं नागरमाह ।

१७. १. **नागरं तु महाराष्ट्रीशौरसेन्योः प्रतिष्ठितम् ।**

केचिन्महाराष्ट्र्यां केचिच्छौरसेन्यामुक्ता विधयो यथादर्शनं ग्राह्या इत्यर्थः ॥

१७. २. **अनादावयुजां कखतथां गघदधा न वा ॥ १९५ ॥**

स्युः । सगलु । मघु । चलिदु । सबधु । पक्षे सअलु, महु, चलिउ, सवहु । आदौ तु खंडिदु[1] । युक्तानां तु मक्खलु, पत्थरु[2] ॥

१७. ३. **व्यासादेर्यस्य रेफः स्यात्**

व्रासु । व्राक्रोसु । व्राडि । व्रागरणु[3] ॥

१७. ४. **प्रकृत्या रऋतौ क्वचित् ।**

तिष्ठतः । इंद्रु[4] । चंद्रु[5] । मृगजूधु[6] । क्वचिद्ग्रहणात् विप्पु, इसी, गद्धु[7], सिआलु, इत्यादयः ॥

१७. ५. **अतोऽस्त्रियां डा बहुलम्**

स्यात् । बहुलमित्यापादसमाप्तेः । हिअडा कधइ[8] । पिअडा दूरे[9] चलइ ॥

१७. ६. **डी स्त्रियाम्**

स्यात् । – 'सोहइ सिसिरे[10] हुंडी[11] लहुडी' [= शोभते शिशिरे भा लघ्वी] । बाहुल्यात् गोई, राही ॥

१७. ७. **त्रिषु दुर्भवेत्[12] ॥ १९६ ॥**

रुक्खदु । तरुणिदु । भूमिदु । वणदु[13] ॥

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1 Mss. खजदु. 2 G मथिरु ; U मत्थन ; I पथिरु.

3 प्रागरद्वा. G प्रगरन्धा 4 and 5 U इदु ; उदु इद्रु, उद्रु ; IO इंद्रु चंद्रु. 6 UG °तुधु ; IO °जुधु. 7 GIO गंधु, U गन्ध.

8 U च ; I ज ; G अ ; O same as B.

9 UIO दूर ; G दोर ; Mss. चन्दइ (for चलइ).

10 U मसिडे ; G सासिरे ; I सिसिरपे ; सिस्वे.

11 UGB हडी ; IO हंती ; I have retained the first reading. The word perhaps equates with Skt. भा which being हा in Pkt. is again turned to हडी in Ap. 12 Mss. भवेस्यात,

13 U om. last two exs. and G the last one; IO retain.

१७. ८. इह च्छन्दोनुरोधेन वर्णानां गुरु[14]र्लाघवम् ।
यथा—

‘ अरे वाहइ काण्हँ[15] नाव छोडि डगमँग[16] कुगति ण देहि ।
तुहुं एँहुँ[17] णइ संतार देइ जं चाहसि तं लेहि ॥
[= अरे वाहयित्वा कृष्ण नावं क्षुद्रां चलितां कुगतिं न देहि ।
त्वममुं नदीं (अमुष्यां नद्यां) संतारं दत्त्वा यदिच्छसि तद् नय ॥
PPL. I. 9.]

१७. ९. दीर्घताह्रस्वतासुब्लुक्सुं[19]प्तिङ्लिङ्गविपर्ययाः ॥१९७॥

बहुलमित्येव । प्रकृतेर्दीर्घता ह्रस्वता च सुपो लुक्[20] सुप्तिङोर्लिङ्गस्य च विपर्यय इत्येते स्युः । तरुणि, तरुणी । अग्गि, अग्गी । वाउ, वाऊ । — ‘ सासिरेहंती माहिल्दु परिहकाला पंगुरणु मक्खासि तणु कण्हागुरु[21] [= शशि-

14 G °लघुरे. 15. U काल्ह ; काल्या ; IO काल्यु.
16 UIO गडगकुपति ० ; मउगकुपति ०
17 B तुहुं पहुं ; UIO तुहं पहुं ; G तुह वदु. I have preferred the reading of UIO as it is grammatically correct. The reading of G, though corrupt, supports the reading of UIO.

N. B. :– I take वाहइ and देइ as the two absolutives corresponding to Skt. वाहयित्वा and दत्त्वा respectively. The modern edition of Prākṛtapiṅgala, however, reads वाहहि in place of वाहइ, the former corresponding to Skt. वाहय (see PPL, p. 11).

18 Mss. पहमि ; the root चाह = to wish, is in use in modern Oriya. 19 UG om.

20 Mss. lack these two words; B supplies them in a bracket.

21 This passage is a controversial one ; B puts ‘ (?) ’ after the quotation. It seems Mk. has not explained all the Apabhraṃśa peculiarities embodied in this quotation. He has touched upon only three words, i. e. परिह, काला, and तणु as his comm. shows. But the passage, as it appears, is full of Apabhraṃśa peculiarities as enumerated in Sū. 9 above. Assuming this I have emended the text as above. Variants: B ससि रेहन्ती. G ससिरे-हन्ती; UIO ससिरहंती; B कण्हागुरु; U कण्वागुरु; G कन्यागुरु ; I कण्नागुरु ; O कण्त्वागुरु ; all others almost same. The passage perhaps means, ‘The lady shining as the moon is anointing ale paste in her body while wearing the upper garment’. I have emended रेहन्ती to रेहन्ती in respect of which UIO are unanimous. (cf. रेहन्त, PSM. 717).

शोभमाना महिला परिधानकाले प्रावरणस्य अक्षालि तन्वी कृष्णागुरुम्] । अत्र धाओो ह्रस्वः, कार्त्स्यि[22] च दीर्घः । तणु इत्यत्र सुब्लुक् । —

' गजउ मेह कि अंबर सामर । '

[= गर्जतु मेघः किं वा (भवतु) अम्बरं श्यामलम् PPL. II. 136], अत्रापि सुब्लुक् । —

' तं देक्ख अरे सिमेलि[23] छड्डिअ कमलवणाइं ।
भम्मइ महुअरें[24] बप्पुडा ण लहइं[25] कुसुमरसाइं ' ॥
[= तं पश्य अरे श्यामलि त्यक्त्वा कमलवनानि ।
भ्रमति मधुकरः वराकः न लभते कुसुमरसान् ॥] ।

विभक्तिविपर्ययो यथा—

' जे वित्थरइ परिल्लगुणा चिंतइ परउअआर[26] ।
बद्धसिणेहा माणुसा तिण्णि[27] कलिज्जइ सार ॥ '
[= यः विस्तृणोति परगुणान्, चिन्तयति परोपकारम् ।
बद्धस्नेहः मानुषः, त्रयः कल्यन्ते साराः ॥] ।

अत्र कलिज्जइ इति बहुत्वेऽप्येकवचनम् ॥

नागरापभ्रंशे संकीर्णविधिः ॥

१७. १०. उर्[28] स्वमोः

स्वमोरुत्स्यात् । चंदु । महिलु । राउ । अग्गिउ । माणुउ[29] । वणउ । महुउ । वहुउ । चकारात् लुक् च प्रकृतेर्दीर्घह्रस्वौ च । —' फुल्लउ णीव कि भम्मउ भम्मरें[30] ' [= फुल्लतु नीपं किं वा कूजतु भ्रमरः, PPL. II.136] । —

22 Mss. कार्यस्य.　　23 UG सिम्मेलि ; IO सिमेलि ; B सिमालि; om. mine according to IO with which UG partly agree.

24 Mss. महुर.　　25 Mss लअहिं.

26 IO परतिअआर ; G परमिभआर ; U same as B.

27 B तेण्णि ; Mss. तिण्डि ; em. is mine.

28 G om ; UIO उर.　　29 Mss. अणुउ

30 B फुल्लति नीवा कि भम्मति भम्मर ; U फुल्लउ नीव कि भम्मर उम्मर ; G फुल्लउ णाव कि भम्मरउम्मर ; IO फुल्लउ णाव कि भम्मअभम्मर ; comparing these with the original text I have preferred the reading as suggested above.

'एक उणी[31] हणुमंते[32] सव्व लंक तुह डहुउ[33] ।
एहु मरिओ सि[34] रावण रामविग्गह पुण वड्डुउ[35] ' ॥
[= एकेन पुनः हनुमता सर्वा लङ्का तव दग्धा ।
असौ मारितोऽसि रावण रामविग्रहः पुनः महान् ॥]

१७. ११. हो च

स्वमोर्हो च स्यात् । रुक्खहो अच्छइ[36] देक्ख वा । चकारात् पूर्वोक्तं च ॥

१७. १२. कस्ये वा

कः प्रत्ययः । मअणइ । पक्षे मअणओ ॥

१७. १३. सौ पुंस्यत ओ क्वचित् ।

भगीरथवर्धमानमते । सप्पो ॥

१७. १४, जसो हे च

रुक्खहे । बालाहे ॥

१७. १५. स्त्रियामुच्च जश्शसोः

उत्स्यात् । बालाउ । चकारात् बालाहे ॥

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31 Mss. हुअ.

32 Mss. and B हणुमंते ; em. is mine ; cf. PS. XVII, 17, for the instrumental would carry better sense than the locative.

33 B डहुउ ; G उअमउ ; I डहुउ ; C डउ ; U as suggested above.

34 G मचिउअ ; IO मचिउसि ; U मरिउस ; B मरिओसि ; em. is mine.

35 I वड्डउ ; UO वड्डुउ ; G विअमउ.

* B regards the last two sents. as two separate quotations. There is no indication to that end in Mss. As the lines themselves show, they form a single stanza. Here the reading of B मरिओसि is definitely defective, first because it is not authorised by any of the Mss. and secondly because it violates the ending उ of nom. sing. in Apabhraṃśa Again, all the Mss. show उ-ending rightly in conformity with the rule of Ap. The reading-चि in place of-रि in Mss is due to the confusion arising out of the similarity of च and र letter in Oriya script. So the reading suggested by me is most sensible. Then the stanza would mean, 'The whole of your Laṅkā was burnt down by Hanumān alone You will surely die, O Rāvaṇa, (at the hands of) this Rāma, the great'. for वड्ड or वड्डु see Hc. IV, 371. 36 Mss. अइ.

१७. १६. इं नपुंसके ॥ १९८ ॥

दीर्घो वा

नपुंसके जश्शसोरिं स्यात् । प्राग्दीर्घो वा । वणाइं वणइं, । महूइं, महुइं । महाराष्ट्रीसिद्धस्य दीर्घस्य[37] विकल्पार्थमिदम् ॥

१७. १७. त्रिष्वें[38] टः

त्रिषु टः स्थाने एं स्यात् । वणएं । रुक्खएं । बालाएं । अग्गिएं । वहूएं ॥ अदन्तस्य संधिरपि दृश्यते[39] । रुक्खें । वणें ॥

१७. १८. हिं भिस्ङिस्सुपाम्

त्रिष्वेषां हिं स्यात् । पुरिसहिं, वणहिं, वहूहिं, कदु लिदुं[40] वा ॥

१७. १९. ङसेस्तु हे हो च ।

ङसेः स्थाने हे हो च स्याताम् । रुक्खहे पडिदु पत्तु । रुक्खहो । अग्गिहे, अग्गिहो । बालहि, बालाहो । चकारात् पक्षे महाराष्ट्रीवत् शौरसेनीवच्च वा[41] ॥

१७. २०. हं हुं[42] भ्यसः

स्याताम् । रुक्खहं । वणहं । बालाहं । अग्गिहं । एवं हुं च[43] ॥

१७. २१. [हे हो सु च ङसः

स्युः । रुक्खहे, वणहे, बालाहे, अग्गिहे । एवं हो सु च । चकारात् रुक्खस्स इत्यादि च । हं हुं चात्र केचित् । तेन रुक्खहं रुक्खहुं इत्यादि ॥

१७. २२. हं हुं स्यातां चामः ॥ १९९ ॥

रुक्खहं, वणहं, बालाहं, अग्गिहं । एवं हुं च[44]] । चकारात् रुक्खाणं

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37 Mss. om.

38 IO intermix both Sūs. 17 and 19 reading त्रिषु टः स्थाने हे हो च स्याताम् । रुक्खहे etc. thus omitting a considerable part of the comm. on Sū. 17 and Sū. 18 altogether. This is purely through oversight.

39 B puts an asterisk before this sent.

40 UG चदु. 41 U क in place of वा.

42 UIO हुं. 43 G अपि.

44 The bracketed portion is lacking in Mss. as well as in B They have been supplied by me after comparing the text of PK. of Rt and PA. of Pu. But it is after all mere guess-work.

इत्यादि च[45] ॥

१७. २३. ङेरे च स्यात्[46]

रुक्खए, वणए[47] । संधौ[48] रुक्खे वणे । बालाए । अग्गिए । चकारात् रुक्खहिं इत्यादि ॥

१७. २४. इदुद्भ्यां ट एणश्च

इदुद्भ्यामुत्तरस्य टे[49] एणः स्यात् । अग्गिएण । वाउएण । दहिएण । महुएणं[50] । चकारात् अग्गिए वाउए इत्यादि च । स्त्रियां वक्ष्यमाणत्वात् पुंक्लीबयोरेवायं विधिः ।

१७. २५. एहिं च वा भिसः ।

इदुद्भ्यां भिस एहिं च वा स्यात् । अग्गिएहिं, वाउएहिं[51] । दहिएहिं । महु-एहिं, पक्षे अग्गिएहिं इत्यादि ॥

१७. २६. स्त्रियां च ए च

स्यात् । बुद्धिए । धेणुए । णईए । वहूए । चकारादनिदुद्भ्यां च । बालाए ॥

१७. २७. संबुद्धौ सौ हे च

स्त्रियामित्येव । बालाहे । णईहे । चकारान्महाराष्ट्रीवच्च ॥

१७. २८. त्रिषु हो जसः[53] ॥ २०० ॥

त्रिषु जसो हो स्यात् । रुक्खहो । वणहो । णईहो ॥

१७. २९. अतः प्राकृतवद्रूपं टाभिस्ङसङिषु वेष्यते ।

अतः अदन्तस्य । रुक्खेणं वणेणं[54] । रुक्खेहिं वणेहिं । पक्षे रुक्खहिं वणहिं इत्यादि ॥

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45 This line is the remnant of the presumed missing Sū. 22 preserved by Mss. and B. The line immediately preceding it may be compared with the last line of Sū. 20 which is identiacal and testifies to the apparent oversight of the scribe. 46 Mss. om. the Sū. only.

47 UG om.; O om.: UG add anusvāra also in the last two exs.

48 UIO सिद्धौ ; G सिद्धो. 49 UI एधु ; G om.; O आधु.

50 O om. 51 UG om. 52 G हे, so also in ex.

53 UGO insert न here ; I म. 54 G om.

55 Mss. के. 56 Mss. का.

१७. ३०. **कियत्तदां तु प्रथमाद्वितीयासप्तमीविधौ ॥ २०१ ॥**

प्राकृतवद्रूपमित्येव । को[५५], के । का, कं[५६] । काउ, काओ इत्यादि । एवं यत्तदोः ।

१७. ३१. **दीर्घोऽस्से वा ङसादेशे[५७]**

स्सवर्जिते ङसादेशे एषां दीर्घो वा स्यात् । काहो । कोहे । काह्लु । काहं । काहुं । एवं यत्तदोः । स्से तु[६०] कस्स, जस्स[६१] ॥

१७. ३२. ... ...[६२] ... ... ॥

१७. ३३. **यत्तदोऽमा जउं तउं[६३]**

अमा सह यत्तदोर्जउं तउं स्याताम् । जउं मग्गसि तउं देमि ॥

१७. ३४. **ङसिङिभ्यां जत्थ तत्थ च[६४] ॥ २०२ ॥**

यत्तदोरित्येव । चकारात्पक्षे प्राकृतवत् ॥

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57 Mss. add लड् before this Sū. which is the result of the con fusion with Sū. 56 of this Pāda (vide comm. of Sū. 56–यथा लमइ etc.) Thus the entire text starting from वृक्षाद्दो of XII. 8, comm. has been written in a most confused and distorted condition in all the four Mss. The scribe who first copied the text is responsible for such confusion. B reads °स्टे for °स्से ; UG °स्से ; IO °से ; em. according to Mss which seem to be correct here.

58 IO om. 59 BGIO काह ; U काहि ; em. is mine ; cf. Sū. 21. 60 U तस्मउ ; G से उ ; B स्टे दु the readings of Mss. will show that the affix is not –स्टे but –स्से.

61 B कस्ट, जस्ट ; U कस्य, ज(?)स्स ; IO कस्य, जस.

62 This Sū. which is supposed to be in the original text, is thus left blank by B ; Mss. do not preserve this rule.

63 B जत्थि तत्थि which is not authorised by Mss. UG have the reading as suggested above with slight mistake in तउं which they read as मतउं, but this mistake is corrected in ex. IO preserve the reading of UG in corrupt from : I जउ मतउ ; O जउ तउ ; ex also same. जउं and तउं are used in colloquial Oriyá. So the reading of Mss. seem to be correct.

64 U ङसिङस्भ्यां यत उत उत च ; G ङसिङस्भ्यां जउ तउ च ; IO ङसिङिभ्यां यत च तत च. The Mss. seem to be corrupt with regard to this Sū. Firstly if we retain the reading of any of them, there will be viola-

१७. ३५- ... ...[65]
... ... ॥

१७. ३६. **इदम इमु पुंक्लीबयोर्न वा स्वम्भ्याम् ।**

पुंक्लीबयोः स्वम्भ्यां सह इदम इमु स्यात् । इमु सोहइ देक्ख वा । पक्षे इमे इमा । अन्यत्र इमा इअं वा । इमेण । इमस्सं[66] ॥

१७. ३७. **सुप्यदसोऽमु**

स्यात् । पूर्वापरयोः सुपा सह विधानात्, प्रकृतेरेवायमादेशः वायुधेनुमधुवद्रूपम् ॥

१७. ३८. **तदश्चेह सुपा**

सुपा सह तदोऽदसश्च एह स्यात् । एह जसो बाला वणं वा । चकारात् पूर्वोक्तरूपम् ॥

१७. ३९. **एँहो[67] एहु च स्वम्भ्याम् ॥ २०३ ॥**

स्वम्भ्यां सह तददसोरेहो एहु च स्याताम् । एहो सोहइ देक्ख वा । एवं एहु । चकारात्पूर्वोक्तं च ॥

१७. ४०. **जे से[68] एस सुना यत्तदेतदाम्**

एषां सुना सह जे से एस इत्येते स्युः । जे पुरिसो महिला वणं वा । एवं से एस ॥

१७. ४१. **युष्मदस्तुहुं ।**

भवति । युष्मद इत्यधिकारः । सुनेत्येव । तुहुं सोहसि ॥

१७. ४२. **तुम्हइमिति जश्शस्भ्याम्**

सह युष्मदः स्यात् । तुम्हइं जाणह । तुम्हइं बोल्लमि ॥

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tion of metrical rule, since the metre is Anuṣṭubh. Again the Pkt. forms given by them are not correct. So we retain the reading of B as it is.

65 This supposed Sū. is missing from all the Mss. including B.
66 UIO मस्स ; G मस्सु. 67 G एहि, so also ex.
68 UIO जेसो, ; G हेसो. 69 Mss. ते.
70 Mss. तुहुं, so also ex.; cf. Tv. III. 4. 37.
71 Mss. om. 72 U तुम्ह इति ; तुम्हय इति ; IO तुम्भमिति.
73 U तुम बोल्लमि ; G तुंइं बोल्लमि ; IO तुकं बोल्लमि.

१७. ४३. तुम्हे च जसा

तुम्हे जाणँहि । चकारात् तुम्हइं च ॥

१७. ४४. तइं तु टाङ्यम्भिः ॥ २०४ ॥

एभिः सह युष्मदस्तइं स्यात् । तइं त्वया त्वयि त्वां वा ॥

१७. ४५. तुम्हाहिं तु भिसा

तुम्हाहिं भण्णदु ॥

१७. ४६. ङसिङस्भ्यां तुहतुज्झतुम्हतुब्भाः स्युः ।

तुह तुज्झ तुम्ह तुब्भ आअदु धणु वा ॥

१७. ४७. तुम्हासुंतुम्हसुमौ सुपा[78]

तुम्हासुं तुम्हसुं ठिदुं ॥

१७. ४८. अस्मदो हमु सुना सार्धम् ॥ २०५ ॥

अस्मद इत्यधिकारः । हमु भणमि ॥

१७. ४९. अम्हइमिति जश्शस्भ्याम्

अम्हइं अच्छम्ह देक्खि वा ॥

१७. ५०. अम्हे च जसा

अम्हे भणम्ह । चकारात् अम्हइं च ॥

१७. ५१. मइ तु टाङ्यम्भिः ।

मइ मया मयि मां वा ॥

१७. ५२. अम्हइमम्हहिमम्होऽम्हाहिमम्हेहिमिति च भिसा ॥२०६॥

पञ्च स्युः । अम्हइं भण्णदु । एवमन्यानि ॥

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74 Mss. तुम्भे. 75 U जाणहि ; G जाण ; IO same as B.

76 U उद ; IO उह ; G भह. 77 IO तुं. 78 IO om.

79 Mss. चदु. 80 B सार्थम्, probably a printing mistake ; UIO सार्द्धम् ; G as given above. 81 G अम्हइ. 82 G पेक्ख.

83 UIO ड ; G ङि. 84 U टाभ्यामिभः ; IO टाम्यम्भि ; G टाम्हिः.

85 U om. G adds -र्थाः after वा.

86 B अम्हे ; em. according to Mss.

87 B म्हइं, then inserts च. The reading of this Sū. as suggested above is according to Mss. 88 Mss. भणिदुं.

१७. ५३. ङसिङस्भ्यां मज्झमहुंमहाः

त्रयः स्युः ॥

१७. ५४. सुपाऽम्हासुमम्हसुमौ ।

अम्हासुं, अम्हसुं [ठिंदुं] ॥

१७. ५५. अनयोः पुनर्भ्यसामोः प्राकृतवद्रूपमिष्यते कैश्चित् ।
अपरैस्तुम्हहिमम्हेहिमिति, तुम्हह अम्हहेत्यन्ये ॥ २०७ ॥

—' तुम्हह बालतालउ उट्ठिउँ । तुम्हह पुण उज्जागरे लोअणुँ ' (= युष्मत् बालतारकः उत्थितः । युष्माकं पुनः उज्जागरे लोचनम्) ॥

१७. ५६. प्रकृतिप्रत्ययसंधिर्लोपविकारागमश्च वर्णानाम् ।
सुब्लुक् सुपां तिङां वा विपर्ययश्चात्र बहुलं स्युः ॥२०८॥

प्रकृतिप्रत्यययोः संधिः प्राकृते निषिद्धः । सोऽत्र स्यादपि । यथा— लभइ लभे,[95] पढइ पढे, चलइ चले । एवं वर्णानां लोपो विकार आगमश्च, यथा पिङ्गले—

' गज्जउ मेह कि अंबर सामर
फुल्लउ णीव कि भम्मउ भम्मर ।
एक्कलि[96] जीअ पराहिण अम्हहँ
की लउ पाउस की लउ वम्मह ॥

89. B adds ठिंदु within brackets after this word which Mss. do not authorise.

90 UIO °प्राकृतप्राकृतवद्०; O प्रकृतिप्रकृतिवद्. 91 UG अपटैः 92 U तुम्हहम्; G तुम्हाहिम्; IO तुम्भहिम्; Mss. om. अम्हहिम्. B rightly supplies it within brackets.

93 B एट्ठिउ; UIO घरइउ; G घरडम; all these bearing no sence, I have emended it as above suiting to the context. It probably refers to the speech of Brahman addressed to the gods when the latter approached the former seeking protection from fear of the demon Tāraka. In reply, God Brahman says, "From amongst you sprang the child Tāraka, and how is it that your eyes are sleepless ?",

94 UG °णुं. 95 B लइन्नइ, लइन्ते; Mss. om.; the reading of B being obscure I have emended the text as above.

[= गर्जतु मेघः किं वा अम्बरं
श्यामलं फुल्लतु नीपं किं वा भ्रमतु भ्रमरः ।
एकाकी जीवः पराधीनः अस्माकं
किं वा नयतु प्रावृट् किं वा नयतु मन्मथः ॥ PPL. II. 136.]

अत्र कि इत्यत्र मलुक् । मम्मर इत्यत्र मकारागमः । पराहिण इत्यत्र दीर्घस्य ह्रस्वता । मेह, अंबर इत्यादौ सुब्लुक् । सुब्विपर्ययो यथा पिङ्गले—
'माणिणि माणहिं काइं फलें' [= मानिनि मानैः किं फलम्, PPL. I. 6.] । अत्र काइं इत्येकत्वे बहुवचनम् । यथा वा—

'नेहो इह अम्हहि वल्लहु से की एस करेइ ।
इअ बोल्लंती[99] सामलि ओसरि सामि धरेइ ॥'
'[= स्नेह इह अस्माकं वल्लभः सः किमेतत् करोति ।
इति कथयन्ती श्यामली अपसृत्य स्वामिनं धरति ॥]'

अत्र एस इति द्वितीयायां प्रथमा । की इति मलोपो दीर्घता च, सामलि इति ह्रस्वता ॥

तिङां विपर्ययो यथा—

'जे वित्थरइ परिल्लि[100]गुणा चिंत[101]ई परउअआर ।
बद्धसिणेहा माणुसा तिण्णि[102] कलिज्जइ सार' ॥

[For छाया See Su. 9] अत्र कलिज्जइ इति बहुत्वे एकवचनम् । लिङ्गव्यत्ययस्तु सर्वभाषासाधारण एव प्राकृत एवोक्तः ॥

नागरापभ्रंशे सुब्विधिः ॥

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96 UG एकलि; IO एकली; B एकलि; em. according to UG.

97 U अम्हासे; IO अंमह; G agrees with B.

98 B फलं not authorised by Mss. as well as by the original text.

99 Mss. बोलुंती surely here लु is out of the confusion with regard to the letter ल्ल in Oriya script.

100 B brackets रु after रि which is neither authorised by Mss. nor is wanted. 101 G छिमइ. 102 B तेण्णि; Mss. तिक्कि; perhaps a misreading of तिण्णि which I have suggested above. Cf. Oriya equivalent 'तिनि'. See also PS. XVII. 9 and 78.

१७. ५७. **परस्मैपदमेवात्र**

नागरापभ्रंशे आत्मनेपदं नास्तीत्यर्थः। पढइ, वड्डइ, दिज्जइ। यत्तु पिङ्गले—

'लहू गुरू णिरंतरा पमाणि अट्ठ अक्खरा[103]।

'पमाणि दोण्णि दिज्जए णराअ सो भणिज्जए॥'

[= लघुः गुरुः निरन्तरौ प्रमाणी अष्टाक्षरा।

प्रमाणी द्विगुणा दीयते नाराचः सः भण्यते॥ PPL. II. 68.]

इत्यत्र दिज्जए, भणिज्जए इत्यात्मनेपदम्। तन्महाराष्ट्र्यपभ्रंशमूलसंकीर्णभाषया[105], अत्रोक्तवर्णविकारेण वा समाधेयम्। अत्र च करेइ, धरेइ, जाइ, पचइ इत्यादौ स्वरशेषत्वं[106] महाराष्ट्र्याश्रयेण, करेदि, धरेदि इत्यादौ दत्वं शौरसेन्याश्रयेण इति गन्तव्यम्। एवं अचउ, अचदु[107] इत्यादयोऽपि॥

१७. ५८. **मसो हुं च**

अम्हे[108] भणहुं। चकारात् महाराष्ट्रीशौरसेनीसिद्धानि च॥

१७. ५९. **इहिर्लृटि**[109]।

लृटि धातोर्विकरणत्वेन इहिः स्यात्। करिहिसि। हसिहिदि। होइहिदि॥

१७. ६०. **ईसश्च स्यात्**

लृटि विकरणत्वेन। हसीससि। चकारात् हसिहिसि, हसिस्ससि॥

१७. ६१. **मसि कृञः कामहुं**

लृटि मसि कृञः कामहुं इति पदादेयः स्यात्। कामहुं॥

१७. ६२. **सर्वदा शतृ॥ २०९॥**

होंतो[110] भवन्, बभूव, भविष्यति वा॥

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103 UIO ०अकमरा; G ०अक्खभरा.

104 Mss. गमाणि. 105 Mss. तन्मतं.

106 UIO विशेषत्वं.

107 UI read these two exs. as चअ, चउ, चदं, चदु; O simply चदु चदु; G चताउ च वं चदइ. The reading of B is retained.

108 G alone adds before this word: उत्तमपुरुषमसो हुं स्यात्.

109 Here as well as in the following two Sūs. B reads लुटि in place of लृटि. Mss. invariably read as above which indeed suits the context. 110 U हो॰त; GIO होतं.

१७. ६३. वदेर्वोल्लः[111]
स्यात् । बोल्लइ ॥

१७. ६४. दृशेः पुम्मदेक्खौ
स्याताम् । पुम्मइ[112][113] । देक्खइ ॥

१७. ६५. णिकि तु दाक्खवः ।
दृशेरित्येव । दाक्खवइ ॥

१७. ६६. आचक्षेरक्खः[114]
स्यात् । अक्खइ ॥

१७. ६७. थक्कः[115] स्थः
तिष्ठतेस्थक्कः स्यात् । थक्कइ ॥

१७. ६८. ग्रहेर्गुण्हः
स्यात् । गुण्हइ ॥

१७. ६९. कृञः करः ॥ २१० ॥
करइ ॥

१७. ७०. व्रजेर्वञ्चः
वंचइ ॥

१७. ७१. प्रविशतेः पसवश्च[116]
पसवइ । चकारात् पइसइ ॥

१७. ७२. वचेश्चवः[117] ।
चवइ ॥

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111 G वेल्लः so also in ex.

112 B दृशः; em. according to Mss. 113 IO पुमइ.

114 B ०चक्ख, also in ex. Mss. invariably read as above. The latter seems to be correct after comparing the text of PK (III. 1. 33) and PA (XVII. 82). 115 IO ०थक्कः.

116 B पसवः; U पइसवः; GIO पैसवः; the reading of Mss. breaks the metrical rule.

117 B क्षुपेश्छवः, ex. छवइ; UG वचेश्चवः, ex. ववइ; I वचेश्च, ex. वञ्चइ, ववइ; O वचेश्च ववः, ex. same as I; em. is mine. Cf. HC. IV. 2 Pu. XVII. 89.

१७. ७३. आरुण्ण आश्लिषेः

आरुण्णइ ॥

१७. ७४. मुक्कमुअमेल्लाश्च[118] मुञ्चतेः ॥ २११ ॥

मुक्कइ, मुअइ, मेल्लइ । चकारात् मुंचइ, मोअइ ॥

१७. ७५. तिमिस्तिम्योस्तिअः स्याद्वा

तिअइ, तिम्मइ, थिम्मेइ[119] ॥

१७. ७६. ठवः स्थापयतेस्तथा ।

ठवइ, थक्कावेइ[120] ॥

१७. ७७. आणावः स्यादानयतेः

आणावइ, आणेइ ॥

१७. ७८. शेषं शिष्टप्रयोगतः ॥ २१२ ॥

बोद्धव्यम् । अनेन एभिर्वा आएहिं । द्विश्चतुर्वा दुईल्लाणि[121] । तिअ त्रयस्तिस्रस्त्रीणि वेत्यर्थः । एवं परे[122] दोण्णि, बेण्णि, तिण्णि इत्यादयः । त्वां तो मां मो, तेषां तेण्णि, त्वदीये तेर, मदीये मेर, उक्ते वुत्तं, वाचयति वजावइ इत्यादि यथादर्शनमुन्नेयम् ॥

नागरापभ्रंशे तिङ्विधिः ॥

इति श्रीमार्कण्डेयकवीन्द्रकृतौ प्राकृतसर्वस्वे नागरापभ्रंशानुशासनं सप्तदशः पादः[123] ॥ १७ ॥

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118 B मुल्ला°, ex. मुल्लइ em. according to Mss. Cf. Rt. III. 1. 30 and Pu. XVII. 88..

119 G त्थम्मइ evidently misreading of थि°.

120 BIO थक्कवइ ; UG थ(ठ in G)क्कावइ. 121 IO दुइल्लाणि.

122 Mss. परि. 123 UIO पटल.

अष्टादशः पादः।

अथ व्राचडः।

१८. १. **व्राचडो नागरात्सिध्येत्**

सिन्धुदेशोद्भवो व्राचडोऽपभ्रंशः। अस्य च यत्र विशेषलक्षणं नास्ति तन्नागरात् ज्ञेयम्॥

१८. २. **चजोरुपरि यो भवेत्।**

य्चलइ। य्जलइ॥

१८. ३. **षसोः शः स्यात्**

माणुशो। दाशो॥

१८. ४. **अभृत्यादेः प्रकृत्या रऋतावुभौ॥ २१२॥**

प्रकृत्या स्यातां भृत्यादिवर्जम्। प्राणहरु कृवाणु। भृत्यादेस्तु — भिच्चो, णिच्चं, किच्चं, किच्चा॥

१८. ५. **तदोष्टडौ पदादौ वा**

पदादौ तदोः स्थाने टडौ वा स्याताम्। टाविय्जइ, डमणो। पक्षे ताविय्जइ, दमणो॥

१८. ६. **सैवेत्येतस्य सोय्जि वा।**

सोय्जि। स य्जेव॥

१८. ७. **खड्गस्य खंडु**

खंडुएं हणिशि॥

१८. ८. **भवतेर्भोरप्रादौ**

भोदि। प्रादौ तु पहवइ॥

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1 UIO om. च; G अत्र for अस्य च यत्र.
2 Mss. मणुषो. 3 UG कुकाणु; IO क्रुकाणु.
4 These exs. are written in a very corrupt form in Mss:—
U भिचो, णिधं, किच, किचा; GIO भगे, पिच, किच, किग.
5 G टाविस्यत्र; IO ताविन्न. 6 GI अविज्जइ; O अवियइ.
7 G सोय्ज; O सोपि; UI same as B.
8 U हणसि; G हणिसि; also Mss. read खण्डुए for खण्डुएं.

१८. ९. वृषेर्वहः ॥ २१४ ॥

वहदि ॥

१८. १०. भ्रुवो[9] भ्रोः

भ्रोदि ॥

१८. ११. संस्कृतादिभ्यः शेषं लक्ष्यानुसारतः ।

इति व्राचडापभ्रंशः ॥

१८. १२. अनयोर्यत्र सांकर्यं तदिष्टमुपनागरम् ॥ २१५ ॥

अनयोर्नागरव्राचडयोः ।—

'[10] रिशइ मेह छन्न करिअ दूरशद्दावट्टं ।
दूरे शामी[11] अमिअगुणं एरिशमीश[12] पअट्टं ॥'
[= वर्षति मेघः छन्नं कृत्वा दूरशब्दावर्तः ।
दूरे स्वामी अमितगुण ईदृशमीश प्रवर्तः ॥]

इत्युपनागरापभ्रंशः ॥

अन्येषामपभ्रंशानामेष्वेवान्तर्भावः । तथाहि तत्रैव— 'टाक्कं[13] टक्कभाषानागरोपनागरादिभ्योऽवधारणीयम्[14] । तबहुला मालवी । वाडीबहुला पाञ्चाली[15] । उल्ल-

9 B भ्रुओ ; em. according to Mss.

10 B मेघि ; UGI महा ; O नहा for मेह which I have emended ; Mss. च्छन्न करिद दुर ० ; B छन्न करिद दुर० ; also B sexparates दुरस from हावट्ट. Again B puts anusvāra to the last word of the first hemistitch as well as to that of the last one whereas Mss. do not, of course, excepting O which reads पअट्टं.

11 BUG शामा ; O शामां ; Again B and Mss. read अमी which seems to be nonsense ; I reads शामी instead which, I think, suits the context. I have corrected the next word as given above assuming the letter अ to have been missed by the scribe through oversight. O only adds anusvāra to the last word.

12 G परिशमिश०; UGI read as above ; B separately has एरिश मीश पअट्टं and puts query mark at the end of the verse. I have explained the linguistic peculiarity of this verse elsewhere.

13 G वाक्क ; IO पाक ; U पाक्क.

14 G राभ्यवहरणीयम् ; IO ° रादिभ्य(–भ्या°in O)वहरणीयं;

15 O अवन्ती.

प्रार्या[16] वैदर्भी । संबोधनाढ्या लाटी । ईकारोकारबहुला औड्री[17] । सवीप्सा कैकेयी । समासाढ्या गौडी । डकारबहुला कौन्तली[18] । एकारिणी च पाण्ड्या । हियुक्तो[19] कालिङ्गी । प्राच्या तद्देशीयभाषाढ्या[20] । भट्टादिबहुला[21] आभीरी । वर्णविपर्ययात् कार्णाटी । मध्यदशीया तद्देशीयाढ्या । संस्कृताढ्या[22] च गौर्जरी । चकारात् पूर्वोक्तटक्कभाषाग्रहणम् । रलहभां[23] व्यत्ययेन पाश्चात्या[24] । रेफव्यत्ययेन द्राविडी । तकारबहुला[25] वैतालिकी[26] । एओबहुला[27] काञ्ची । शेषा देशभाषाविभेदात् ।' इति तेनैवोक्तत्वात् । एवंविधभेदहेतुकल्पने सहस्रधापि वक्तुं शक्यत्वात् । तस्माद्युक्तमुक्तम्--

'वेधा विदग्धैरपरास्तत्तद्देशानुसारतः' (PS. 7) इति ॥

इति श्रीमार्कण्डेयकवीन्द्रकृतौ प्राकृतसर्वस्वे

अपभ्रंशानुशासनमष्टादशः पादः ॥ १८ ॥

[समाप्तमपभ्रंशानुशासनम् ।]

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16 Mss. भिया.　17 Mss. and B औड्री.　18 Mss. गौडकी.

19 B हियुक्ता ; Mss. reads हियुक्ता invariably ; hence em.

20 GO ङद्देशीय.　21 Mss and B जट्टादि॰. B here suggests भ in place of ज within a bracket. The reading जट्टादि is definitely incorrect when we compare the text of Rt. in this regard (III. 2. 11).　22 G °तजा ; O ° ताधा.

23 UG रतहभा॰ ; IO रतहभां॰ ; B रत(क)हभा ; em. after Rt. III, 2. 12,　24 B °त्या.

25 B ह॰; UIO ह (? ङ); em. after Rt. III. 2. 12.

26 Mss. वैतारिकी unlike the reading of B as given above.

27 Mss. एवं.

ऊनविंशः पादः ।

अथ पैशाच्यनुशिष्यते ।

१९. १. **पैशाचिकीनां भाषाणां प्रथमा केकयाभिधा ।**
संस्कृते शौरसेन्यां च सिद्धस्यैवात्र विक्रिया ॥२१६॥

विक्रिया लक्षणवशाद्रूपान्तरम् ॥[1]

१९. २. **पञ्चस्वाद्याबितरयोः**

पञ्चसु वर्गेषु इतरयोस्तृतीयचतुर्थयोः स्थाने आद्यौ प्रथमद्वितीयौ स्याताम् । कंका । मेखो । चलं । छंछानिलो[2] । टिंटिमो । काठं । तथि[3] । पिफावरी । पञ्चस्विति किम् । तेवो ॥

१९. ३. **शषोः सः**

स्यात् । पिसेसो ॥

१९. ४. **णस्य नो भवेत् ।**

नाराअनो ॥

१९. ५. **र्यस्य रिअः प्राग्घ्रस्वो वा**

र्यस्य रिअः स्यात्, प्राक् ह्रस्वश्च वा स्यात् । भारिआ, भरिआ ॥

१९. ६. **कार्ये कच्चं च दृश्यते ॥ २१७ ॥**

कच्चं । चकारात् कारिअं, करिअं च ॥

१९. ७. **युक्तविकर्षो बहुलं प्रागच्च स्यात्**[4]

बाहुल्यात् ष्टस्नोर्नित्यम् । कसटं, सनानं । थरमपत्तनी, थम्मपत्ती[5] । चिह्नमको चिम्हको इत्यादौ विकल्पः । टिंटिमो[6], पंटितो[7], इत्यादौ निषेधः ॥

१९. ८. **किहं च गृहे[8] ।**

स्यात् । किहं । चकारात् खरं च ॥

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1 UIG ॰णाद् simply; G agrees with B.
2 U छञ्चानिलो; IO छंछालिलो: G कछंचालिलो. 3 Mss. तिथि.
4 This word is lacking in Mss.; B supplies it within a bracket.
5 Mss. पुंसो. 6 and 7 Mss. read ड in place of ट.
8 UG read the Sū. as किसं च घूवे ; I किन्वं च घूदे ; O किसं च घूदे.

१९. ९. कुपचि क्वचित्

क्वचित् इत्येतस्मिन् कुपचि स्यात् । बृहत्कथायाम्— 'कुपञ्चि पिसालं' [= क्वचित् विशालम्] ॥

१९. १०. पृथिव्यां पृथुणी[10]

पृथुणीनाथो ॥

१९. ११. हृदये[11] हितपकं स्यात् ॥ २१८ ॥

हितपकं कंपति ॥

१९. १२. पक्ष्मणि पखमः

स्यात् । पखमलंजना[12] ॥

१९. १३. सूक्ष्मे सुखमः स्यात्

सुखमतारिसी[13] ॥

१९. १४. विस्मये पिसुमअः स्यात् ।

कउंको[14] मे पिसुमओ ॥

१९. १५. प्रथमे पृथुमम्

पृथुमसिनेहो ॥

१९. १६. इवस्य पिव

स्यात् । चंतो[15] पिव ॥

१९. १७. क्त्वस्तूनमेव स्यात् ॥ २१९ ॥

नान्ये तूणउआणादयः[16] । हसितूनं । फनितूनं[17] ॥

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9 IO कुपंते.

10 B पुथुणी; so also in ex.; UG invariably read पृ in place of पु which seems to be correct Cf. Rt III. 3, 4 This is another ex. of confusing ऋ with उ on the part of B; IO om. this portion.

11 G हृदयस्स.

12 B °णअणा; em. according to Mss.

13 B °वारेसी; U रितरसी; G परिसुक्ष्मसी; IO om. up to this word from बृहत्कथायां of Sū. 9.

14 B कुरुको; em. according to Mss. Cf. PS. I. 26.

15 Mss. चन्दो.	16 UG °उणाणा; IO °ऊणा.

17 Mss. पनितुनं.

१९. १८. न्यण्यज्ञेषु ञ्ञो वाँ

स्यात् । कञ्ञका । कन्नका । सरञ्ञं, सरन्नं । पिञ्ञातं, पिन्नातं । ज्ञस्य णत्वे कृते नत्वम् ॥

१९. १९. टाङसिङस्ङिषु चि वा राज्ञः ।
नानोनयश्च तेषाम्

एषु राज्ञो ज्ञस्य चिकारो वा स्यात् । टाया ना ङसिङसोर्नो ङेर्निश्च स्युः ॥ राचिना, रन्ना । राचिनो, रन्नो । राचिनि, रन्नि । पक्षे रञ्ञा, रञ्ञो, रञ्ञि[19] च ॥

१९. २०. इह शेषं शौरसेनीवत् ॥ २२० ॥

शेषं सर्वं सुप्तिङादिकार्यम् ॥

१९. २१. मागधीसदृशं रूपमिष्यते युष्मदस्मदोः ।
केवलं त्वेतयोर्भस्य फंत्वं नेच्छन्ति सूरयः ॥ २२१ ॥

तुमं, तुंभे[21] । हके, अंभे[22] इत्यादयः ॥

इति श्रीमार्कण्डेयकवीन्द्रकृतौ प्राकृतसर्वस्वे
केकयपैशाचिक्यनुशासनमूनविंशः पादः ॥ १९ ॥

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18 U ॰ञ्ञो, so also in ex.; G ञ्ञो, so also in ex.; IO ॰ञ्ञो; ex. कंजिका, कन्नुका.

19 Here too in the last three exs. U reads ञ्ञ; G ञ्ञ and IO ॰ञ in place of ज्ञ. As will appear from this, UIO have the same reading whereas G approaches B. The reading ञ in place of ञ्ञ might well be authentic (cf. PPK. X. 9 and 10). Still I have retained the reading of B as it is almost in agreement with G, and other noted grammarians like He, Pu., and Rt., have enjoined sush form.

20 G सत्वं, I पत्वं ; the reading of B as given above seems to be correct, but it is strange that Mk. nowhere has given the well known forms तुप्फे, and अप्फे of युष्मद् and अस्मद् respectively and frames such a rule. He has probably in his mind such discussion as made by other grammarians; cf. Pu. XIX. 23 and Rt. II. 2. 28. See also Historical Grammar of inscriptional Prakrits, p, XXXIV for तुफाक and अफाक; also for तुफे see CGMI, p. 60, 111; for अफे see CGMI, p. 60, 109.

21 and 22 Mss. excepting U read तुम्हे, अम्हे; U tallies correctly with B as above.

विंशतितमः पादः ।

अथ शौरसेनपैशाचिकी ।

२०. १. शौरसेनाभिधा त्वस्याः

अस्याः केकयपैशाचिकीतः सिद्धिः[3] ॥

२०. २. सस्य शः

माणुशे हशति । पिशुने ॥

२०. ३. रस्य लो भवेत् ।

लुहिलं ॥

२०. ४. चवर्गस्योपरि यश्च

स्यात् । य्छैले ॥

२०. ५. कृतादिषु कडादयः ॥ २२२ ॥

स्युः । कडे । मडे । गडे ॥

२०. ६. क्षस्य च्छः

स्यात् । लय्छने । पय्छे ॥

२०. ७. स्थाविकृते ष्ठुस्य[7] ष्टः

स्यात् । य्चिष्ठति । अन्यस्य तु लट्ठी ॥

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1 UOI शुर. 2 G सौरसेन–नामिधा–भिदात्वस्याः.

3 BI सिध्यति ; IO सिध्यंति ; UG rightly read as above.

4 BU माणुबे ; G मानुशो ; IO मानुशे ; em. according to IO.

5 U य्यच्छके ; G य्यच्छके ; IO यछछके.

6 UIO कछने, पछे ; G लच्छनि, पच्छे.

7 The reading स्थाविकृतेः इस्य as given in B as well as in Mss. seems to be faulty. For, there is no prior injunction about the change of स्था to ष्ठ. In fact, चिट्ठ being the from involving the change of स्था (Mk. IX. 136) in Śaurasenī, the making ठ to be a part of such change, there is every reason to reconstruct the rule as suggested by me above. Moreover, Paiśācī according to Mk's. system owes its origin to Śaurasenī (besides Sanskrit). My reconstruction will be

२०. ८. स्तर्थयोः ञ ऊर्ध्वं स्यात् ।

आगमोऽयम् । मस्ते । इस्थी[11] ॥

२०. ९. ह्रस्य स्थेः क्वचिदिति केचित्

अत्याशनं । क्वचिद्ग्रहणात् पट्ठतिं[13] ॥

२०. १०. अतः सोरेत्[14]

अतोऽदन्तात् । मानुशे । पने ॥

१०. ११. अमो वा स्यात् ॥ २२३ ॥

एदित्येव । मानुशे, मानुशं वा । पने, पनं[15] वा ॥

२०. १२. अधुनेत्यादिष्वर्थेष्वहुणीत्याद्याश्च दृश्यन्ते ।

अहुणि, हके, तुमे[16], इत्यादयः ॥

२०. १३. शेषं तु प्राकृतवद् वदन्ति केचित्तु मागधीवद्वा ॥ २२४ ॥

इति शौरसेनपैशाचिकी[17] ॥

२०. १४. रलयोर्विपर्ययश्चेत् पाञ्चाली नाम पैशाची ।

केरिमंतिलं[18] ॥

इति पाञ्चालपैशाची ॥

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better undersood if we compare the rules of Rt. ह्ह स्थाविकारे ट्ठकारस्य च ण्ठः etc. Rt. III. 3 9. 8 This reading of B may be ompared with Pu XX. 7. U not clear; G ण्ह: ; IO ह्ं.

9 G ह्ण्हाति ; IO om. U टिच्चण्ततिट ?; B ट्ठित्तहतति; Rt has ण्ठ for Mk's ह्त in this case; cf. Rt. III. 3. 9. 10 U त्तथयोः ; G मथयोः IO ड्तथयोः.

11 U इश्थी ; IO इंश्म ; G इश्टि. 12 UIO थः ; G ट्स्य तः.

13 B and Mss. invariably read पट्ठति, but this seems to be incorrect since no equivalent in Skt. can be found out. The word probably refers to Skt. बधंत (See ABORI XXI. p. 10) which being वड्ढइ in Pkt. would assume the from पट्ठति as suggested by me above according to Sū. XIX. 2. But then Mk's citing this word as the example in which ह्र is not changed to स्थ as in case of अत्याशनं is questionable. The other alternative suggestion is, the word might refer to Skt. पद्धतिः which would become पद्धती in Paiśācī.

14 B ओत्, printing mistake ?. 15 Mss. om. the last two exs.

16 GIO हमे. 17 Mss. शौरसेनी. 18 UG °मान्तिरलं ; IO मंतिरलं.

२०. १५. इति षोडशधा भाषा मया प्रोक्ताः प्रयत्नतः ॥ २२५ ॥
इच्छा चेदितराङ्गोष्ठ्यमन्नान्यमतवर्णितम्[19] ।

किं च ।

२०. १६. संस्कृतसंकीर्णाभ्यां सहिता अष्टादशेत्याहुः ॥ २२६॥
बाह्लीकीपाञ्चाल्योरन्तर्भावाच्चतुर्दशेत्यपरे ।
संस्कृतसंकीर्णाभ्यां सह षोडश केवलं मते तेषाम्[20] ॥२२७॥

इति ॥

श्रीमद्वीरमुकुन्ददेवनृपतौ दोःस्तम्भकुम्भीनस–
क्रीडाग्रस्तसमस्तशात्रवकुल[21]प्राणानिले धर्मतः ।
शासत्युत्कलमेदिनीं रघुपतौ साक्षादयोध्यामिव
ग्रामे[22] वीरवरप्रतापनृपतेः पूर्णो निबन्धो नवः ॥

इति श्रीमार्कण्डेयकवीन्द्रकृतौ प्राकृतसर्वस्वे पैशाचिक्यनुशासनं
विंशतितमः पादः ॥ २० ॥

॥ समाप्तश्चायं ग्रन्थः[23] ॥

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19 The last hemistich is differently read as :
UIO : इच्छा चेदितराद् मुख्यमन्नान्यतमवर्जिता ;
G : इच्छा चेदितरा बोद्धुमन्नान्यतमवर्जिताः.
I have accepted the reading of B as it sounds most sensible.

20 UG केषां ; IO tally with B as given above.

21 UI कुलस्य ; GO read correctly as B.

22 G ग्रामैः.   23 U does not preserve this line.

APPENDIX I

Index of Sūtras.

[N. B. The figures aganist the Sūtras refer to the pāda and number of the Sūtra.]

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* These two Sūtras (supposed to be 17 11. and 17. 22 along with two others. supposed to be 17. 32 & 17. 35) are missing from all the Mss. including B. In comparison with the grammars of Puruṣottama and Rāmaśarman I have conjectured these two Sūtras. I have not been able to conjecture anything in respect of the other two.

GLOSSARY

N. B. :— This Glossary consists of purely Prākrit words excluding generally the Tatsama words and varieties of nominal and pronominal inflexions embodied in the text. The first figure in black indicates the pāda and the second the sūtra.

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अ = इव 8. 9.
अं = अहम् 4. 6.
अअं = अयम् 8. 3.
अइमुत्तं = अतिमुक्तम् 4. 20.
अंसुजलं = अश्रुजलम् 2. 1.
अंसू = अश्रु 4. 20.
अउच्चिअं = औचित्यम् 1. 49.
अउमरो = अमरः 3. 94.
अउव्वं = अपूर्वम् 9. 23.
अकअजाणुओ = अकृतज्ञः 3. 6.
अकअण्णो = अकृतज्ञः 3. 6.
अकासं = अकार्षम् 6. 16.
अकासि = अकार्षीत् 6. 16.
अक्कमइ = आक्रामति 7. 135.
अक्को = अर्कः 3. 1.
अक्खइ = आचष्टे 17. 66.
अक्खउहिणी = अक्षौहिणी 4. 1.
अग्गओ = अग्रतः 5. 20.
अग्गिमंतो = अग्निमान् 4. 44.
अग्घो = अर्घः 3. 70.
अंकोल्लो = अङ्कोठः 2. 22.
अंगमंगाइं = अङ्गाङ्गानि 5. 134.
अच्छइ = अस्ति 7. 116.
अच्छउ = अस्तु 9. 9.
अच्छरसा = अप्सरा 15. 19.
अच्छरा = अप्सराः 15. 19.
अच्छरि(-री)अं = आश्चर्यम् 3. 22; 9. 148.
अच्छि (-च्छी) = अक्षि 4. 29.
अच्छेरं = आश्चर्यम् 1. 7.
अज्जो = आर्यः 3. 23.
अट्टणा = आवर्तेन 4. 9.
अट्टमाणो = आवर्तमानः 4. 9.
अट्ठरह = अष्टादश 2. 13.
अट्ठि = अस्थि 3. 15.
अडो = अवटः 4. 9.
अण = न 8. 3.
अणवइं = अनवद्यम् 3. 32.
अणह = इदानीम् 8. 24.
अण्णारिसो = अन्यादृशः 9. 16.
अत्तओ = अत्ययः 3. 32.
अत्ता = श्वश्रूः 4. 64; = आत्मा 5. 54.
अत्तो = आर्तः 3. 27.
अत्थि = अस्ति 7. 116.
अद्दं = आर्द्रम् 3. 25.
अद्धाणो = अध्वा 5. 53.
अंतेउरं = अन्तःपुरम् 9. 48.
अंतो = अन्ते 8. 9.
अंधआरो, अंधारो = अन्धकारः 4. 1.
अप्पजाणुओ, अप्पण्णुओ = आत्मज्ञः 3.6
अप्पण्णइ = आक्रामति 7. 135.
अप्पा = आत्मा 3. 61.

अप्पाहइ = आभाषते 7. 100.
अप्पिअं = अर्पितम् 3. 26.
अब्बम्हणं (-ण्णं) = अब्राह्मण्यम् 9. 46
अंबो = आम्रः 3. 72.
अंम्हे = वयम् 19. 21.
अम्हे = वयम् 5. 104.
अय्य = आर्य 12. 38.
अर(-रि)हइ = अर्हति 3. 85.
अर(-रि)हणा = अर्हणा 3. 85.
अलावणी = अलाबुवीणा 4. 64.
अलाहि = अलम् 8. 3.
अलिओ = अलीकः 1. 21.
अल्लं = आर्द्रम् 3. 25.
अल्हादो = आह्लादः 3. 11.
अवकिदी = अवकृतिः 2. 7.
अवक्खरो = अवस्करः 3. 37.
अवट्टइ = अपवर्तते 7. 119.
अवडो = अवटः 4. 9.
अवरि = उपरि 1. 26.
अवरुव्वं = अपूर्वम् 9. 23.
अववाहइ = अवगाहते 4. 31.
अवसरइ = अपसरति 4. 31.
अवहोमुहं = उभयमुखम् 4. 1.
अवहोवासं = उभयपार्श्वम् 4. 1.
अविएत्थ = अन्यत्र 4. 4.
अविद् = विषादसूचकमव्ययम् 10. 12.
अव्वो = विस्मयसूचकमव्ययम् 8. 23.
असहणा = असहना 5. 30.
असिसुई = असिश्वी 3. 74.
अस्सं = अस्रम् 3. 75.
अस्सो = अश्वः 3. 75.
अह = अदः 8. 33.
अहणा = अधना 5. 30.
अहरुट्ठं = अधरोष्ठम् 4. 4.
अहिआ(-ण्णा)णं = अभिज्ञानम् 3. 57; 9. 46
अहिमज्जू = अभिमन्युः 9. 44.
अहिलाणइ = आक्रामति 7. 135.
अहुणि = अधुना 20. 12.

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आअओ (=दो) = आगतः 2. 8.
आअच्छइ = आगच्छति 8. 40.
आअरिओ = आचार्यः 3. 22.
आअरिसो = आदर्शः 3. 82.
आइंचइ = आक्रामति 7. 134.
आइत्थं = आतिथ्यम् 3. 32.
आइदी = आकृतिः 2. 7.
आउज्जं = आतोद्यम् 4. 64.
आउसो = आयुः 4. 19.
आऊ = आयुः 4. 19.
आएहिं = अनेन, एभिः 17. 78.
आगदुअ = आगत्य 9. 58.
आजत्थइ = आगच्छति 7. 140.
आणत्ती = आज्ञप्तिः 3. 74.
आणवेइ = आज्ञापयति 3. 74.
आणत्ते = आज्ञप्तः 14. 1.
आणा = आज्ञा 3. 74.
आणालं = आलानम् 4. 58.
आणावइ, आणेइ = आनयति 17. 77.
आणिअं = आनीतम् 1. 21.
आणेइ = आनयति 17. 77.
आम = भवान् 8. 29.
आमेलो = आपीडः 2. 15.
आरज्झइ = आराध्यति 7. 77.
आरंभिअ = आरभ्य 4. 37.
आरिअ = आर्य 3. 23.
आरुप्पइ = आक्षिप्यति 17. 73.

आरु (-रो)हइ = आरोहति 7. 102.
आलिद्धं = आश्लिष्टम् 7. 182.
आलुंगइ = स्पृशति 7. 144.
आविब्भवइ = आविर्भवति 7. 2.
आवआलइ = उपगूहति 7. 45.
आवट्टणा = आवर्तना 4. 9.
आवट्टमाणो = आवर्तमानः 4. 9.
आवुदी = आवृतिः 2. 7.
आसं = अस्त्रम् 3. 75.
आसण्णं = आसन्नम् 2. 42.
आसो = अश्वः 3. 75.
आहमइ = आगच्छति 7. 140.
अहिआई = अभियातिः 1. 3.

इ

इअ = इति 1. 17.
इअरथा = इतरथा 9. 53.
इअरहा = इतरथा 4. 57.
इअहरा = इतरथा 4. 57.
इआणि(-णिं) = इदानीम् 4. 25.
इंगिअज्जो = इङ्गितज्ञः 3. 5.
इत्थी = स्त्री 9. 148.
इद्राणि = इदानीम् 9. 52.
इध = इह 9. 75.
इंदई = इन्द्रजित् 4. 13.
इंदो = इन्द्रः 3. 4.
इंद्रु = इन्द्रः 17. 4.
इंधं = चिह्नम् 3. 47.
इमिणा = अनेन 5. 57.
इर = निश्चयार्थकमव्ययम् 8. 15;
पादपूरणे 8. 31.
इस्थी = स्त्री 20. 8.
इसी = ऋषिः 1. 34.
इस्सरो = ईश्वरः 3. 75.
इह = अधुना 8. 24.

ई

ईजिहइ = जिघ्रति 7. 43.
ईदिसं = ईदृशम् 9. 8.
ईसरो = ईश्वरः 3. 75.
ईसालू = ईर्ष्यालुः 4. 42.
ईसि = ईषत् 1. 4.

उ

उअ = पश्य 8. 25.
उअज्झाओ = उपाध्यायः 3. 70.
उअणि(-णी)ओ = उपनीतः 1. 21.
उअरं = उदरम् 4. 64.
उअविट्ठअं = उपविष्टकम् 1. 52.
उअसम(-म्म)इ = उपशाम्यति 7. 85.
उअहसइ = उपहसति 4. 33.
उं = विस्मयादिसूचकमव्ययम् 8. 6.
उक्कंठा = उत्कण्ठा 3. 1.
उक्केरो = उत्करः 1. 7.
उक्खअं = उत्खातम् 1. 13; 7. 182.
उक्खा = उखा 3. 42.
उक्खित्तो = उत्क्षिप्तः 3. 42.
उक्खुब्भइ = उत्क्षुभ्यति 7. 161.
उग्गाहइ = उद्ग्राहयति 7. 123.
उग्घडेइ = उद्घाटयति 7. 110.
उच्चिणइ = उच्चिनोति 7. 36.
उच्छा = उक्षा 3. 42.
उच्छित्तो = उत्क्षिप्तः 3. 42.
उच्छू = इक्षुः 1. 18; 3. 40.
उज्जमं = उद्यमः 3. 32.
उज्जंभइ = उज्जृम्भते 7. 33.
उज्जू = ऋजुः 3. 71.
उड्डो (-ड्डो) = ऊर्ध्वः 3. 14.
उट्ठिअं = उत्थितम् 3. 15.

एक्कल्लो = एकः 4. 49.
एक्करिसिआ = शीघ्रम् 8. 27.
एक्कलि = एकाकिन् 17. 56.
एक्कल्लो, एक्केल्लो, एक्कोल्लो = एकः 4. 48
एक्को = एकः 3. 75 ; 4. 49.
एक्कोल्लओ = एकः 4. 51.
एण्हि = इदानीम् 8. 24.
एत्तिअं = एतावत् 4. 64.
एत्तिके = एतावत् 15. 9.
एदाहं = एतेषाम् 16. 7.
एद्दहं = एतावत् 4. 64.
एमेअ = एवमेव 3. 9; 8. 33.
एरावणो = ऐरावतः 2. 11.
एरिसो = ईदृशः 1. 23.
एस, एसो = एषः 5. 2.

ओ

ओ = विस्मयादिसूचकमव्ययम् 8. 5.
ओअल्लइ = अपवर्तते 7. 119.
ओक्खमाणो = भविष्यत् 10. 2.
ओक्खलो, उदूहलो = उलूखलः 1. 25.
ओगाहइ = अवगाहते 7. 102.
ओग्गाहइ = उद्ग्राहयति 7. 123.
ओग्घेइ = उद्घाटयति 7. 110.
ओंगणइ = क्वणति 7. 133.
ओजिग्घइ = जिघ्रति 7. 43.
ओड्ढणं = अवगुण्ठनम् 4. 64.
ओत्थइ = स्थगति 7. 45, 102.
ओत्थल्लइ = उत्स्तृणोति 7. 163.
ओद्दं = आर्द्रम् 3. 25.
ओप्पिअं = अर्पितम् 3. 26.
ओमालिअं = निर्माल्यम् 4. 32.
ओल्लं = आर्द्रम् 3. 25.
ओवट्टइ = अपवर्तते 7. 119.
ओवासइ = अवकाशते 7. 49.
ओवाहइ = अवगाहते 7. 49.
ओसक्कण = अपसरण 12. 37.
ओसढं = औषधम् 2. 27.
ओसरइ = अपसरति 7. 30.
ओसरि = अपसृत्य 17. 56.
ओहलो = उलूखलः 1. 25.
ओहसइ = उपहसति 7. 33.

क

कअं = कृतम् 1. 33, 36.
कअवंतो = कृतवान् 4. 40.
कइ = कति 5. 15.
कइअवं = कैतवम् 1. 43.
कइआ = कदा 5. 62.
कइरवं = कैरवम् 1. 44.
कई = कविः 2. 1.
कउरवो = कौरवः 1. 49.
कउहं = ककुदम् 2. 26.
कक्कसो = कर्कशः 3. 70.
कंका = गङ्गा 19. 2.
कय्यं = कार्यम् 19. 6.
कञ्ञआ, कण्णआ = कन्यका 9. 46.
कज्जं = कार्यम् 3. 20.
कञ्ञका, कञका = कन्यका 19. 18.
कट्टइ = कृन्तति 7. 78.
कट्ठं = कष्टम् 3. 11.
कडप्पो = कलापः 4. 64.
कडे = कृतम् 12. 34.
कड्ढइ = कर्षति 4. 24 ; 7. 76.
कड्ढूण = कृष्ट्वा 4. 39.
कढइ = क्वथति 7. 70.
कणइ = क्वणति 7. 133.
कणिआरो = कर्णिकारः 3. 75.
कणेरू = करेणुः 4. 55.
कण्ण(-णि)आरो = कर्णिकारः 4. 1.

किर = निश्चयार्थैकपदमव्ययम् 8. 15.
किराडो = किरातः 9. 36.
किलंतो = क्लान्तः 3. 80.
किलिसं = कृशम् 1. 40.
किलिस्सइ, किलेसइ = क्लिश्यति 3. 80.
किव(-वि)णो = कृपणः 1. 34.
किवा = कृपा 1. 34.
किवाणो = कृपाणः 1. 34.
किसरो = केसरः 1. 41.
किसी = कृषिः 1. 34.
किह = कथम् 8. 16.
किहं = गृहम् 19. 8.
कीदिसं = कीदृशम् 9. 8.
कीरइ = क्रियते 7. 173.
कीस = कथम् 8. 16.
कुच्छेओ = कौक्षेयः 1. 52.
कुच्छी = कुक्षिः 3. 40.
कुच्छिमदी = कुक्षिमती 12. 20.
कुज्जअकुसुमं = कुब्जककुसुमम् 2. 33.
कुज्झइ = क्रुध्यति 7. 130.
कुणइ = करोति 7. 112.
कुणमाणो = कुर्वन् 6. 19.
कुणेज्जाहि, कुणेज्जो=करोतु इत्यादि 6. 35
कुपचि = क्वचित् 19. 9.
कुप्पलं = कुड्मलम् 3. 60.
कुमरो = कुमारः 1. 13.
कुंभआरो, कुंभारो = कुम्भकारः 4. 1.
कुम्हंडो = कूष्माण्डः 3. 45; 9. 143.
कुलवद्धणो = कुलवर्धनः 3. 35.
केलको = संबन्धी 15. 7.
केढवो = कैटभः 2. 19, 28.
केत्तिअं, केद्दहं = कियत् 4. 64.
केरवं = कैरवम् 1. 44.
कोसिओ = कौशिकः 1. 33.
केलिसंदिरं = केलिमन्दिरम् 20. 24.
केरो = संबन्धी 4. 64.
केवट्टो = कैवर्तः 3. 27.
केसुओ = किंशुकः 1. 15.
कोउ(-कोदु-)हल्लं(लं) = कौतूहलम् 3. 75.
कोट्टिमं = कुट्टिमम् 1. 24.
कोद्दालो = कुद्दालः 1. 24.
कोंतलो = कुन्तलः 1. 24.
कोंभी = कुम्भी 1. 24.
कोरवो = कौरवः 7. 15.
कोशणं = कोष्णम् 12. 13.
कोहंडो = कूष्माण्डः 3. 45.
क्खु = खलु 8. 2.

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खणइ, खउरइ = खौनाति 7. 127.
खइअं = खादितम् 1. 13.
खउरं = क्षौरम् 1. 49.
खग्गो = खड्गः 3. 1.
खज्जइ = खाद्यते 6. 2.
खणइ, खम्मइ = खनति 7. 82.
खणो = क्षणः 9. 41.
खण्णू = स्थाणुः 3. 18, 71.
खंडिदु = खण्डितः 17. 2.
खंडु = खड्गः 18. 7.
खत्तिओ = क्षत्रियः 8. 35.
खंधरा = कन्धरा 2. 33.
खंधआरो, खंधारो = स्कन्धावारः 4. 1.
खंधो = स्कन्धः 3. 39.
खमा = क्षमा 3. 42; 9. 2.
खंभो = स्तम्भः 3. 18, 69.
खरं = गृहम् 19. 8.
खबु = खलु 8. 31.
खलिअं = स्खलितम् 3. 1.

गोवद्दणो = गोवर्धनः 3. 35.

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घडुक्कए = घटोत्कचः 12. 30.
घत्ति = शीघ्रम् 8. 27.
घम्मो = घर्मः 3. 3.
घरं = गृहम् 3. 62.
घरंघरेण = गृहेण गृहेण 5. 134.
घरिंतो = गृहवान् 4. 42.
घसदि = सृजति 9. 122.
घसुमरो = घस्मरः 4. 94.
घिसइ = ग्रसते 8. 122.
घुम्मइ, घोलइ = घूर्णति 7. 9.
घेअव्वं = ग्रहीतव्यम् 7. 97.
घेउआण = गृहीत्वा 4. 37.
घेउं = ग्रहीतुम् 7. 97.
घेऊण(-णं), घेत्तूण(-णं) = गृहीत्वा 4. 36.
घेज्जइ, घेप्पइ = गृह्यते 7. 178.
घोट्टइ = पिबति 7. 115.

च

चअइ=शक्नोति 7. 55; त्यजति 7. 104.
चइत्तं = चैत्रम् 1. 43.
चउट्ठी = चतुर्थी 1. 12; 3. 15; 9. 3.
चउट्ठो = चतुर्थः 1. 12.
चउद्दही, चोद्दही = चतुर्दशी 1. 12.
चउद्दहो = चतुर्दश 1. 12.
चक्कआओ, चक्काओ = चक्रवाकः 4. 1.
चक्खइ = स्वदते 7. 100, 152.
चव्वइ, चप्पइ = चर्वति 7. 151.
चच्चरं = चत्वरम् 3. 58.
चच्छइ = तक्ष्णोति 7. 48.
चड्डु = चाडु 1. 13.
चड्डूणं = पिष्ट्वा 4. 39.
चंदणं = चन्दनम् 2. 41.
चत्ता = चर्चा 4. 64.
चत्तारा, चत्तारि, चत्तारे, चत्तारो = चत्वारः etc. 5. 119.
चंदो = चन्द्रः 18. 16.
चंदउदओ, चंदोदओ = चन्द्रोदयः 4. 1.
चंदिमा = चन्द्रिका 2. 5.
चंद्रु = चन्द्रः 17. 4.
चमरं = चामरः 1. 13.
चल(-ल्ल)इ = चलति 7. 85.
चलणो = चरणः 2. 29.
चलिदु = चलितः 16. 5.
चवइ = वक्ति 17. 72.
चव्वदि = चर्वति 9. 127.
चाउअंगी = चार्वङ्गी 3. 95.
चाओ(-वो) = चापः 2. 1.
चाहसि = इच्छसि 17. 8.
चिअं(-णं) = चितम् 3. 75.
चिट्ठदि = तिष्ठति 9. 136.
चिणइ = चिनोति 7. 35.
चिण्हं = चिह्नम् 9. 45.
चिसण्णुओ, चिसजाणुओ=चिसज्ञः 3. 6.
चिंतइ(-तेइ) = चिन्तयति 6. 44; 7. 101.
चिरमालइ = प्रतिपालयति 7. 158.
चिलादो = किरातः 2. 7.
चिड्डं = सूर्पः 4. 64.
चिहुरो = चिकुरः 2. 6.
चिम्हको, चिहमको = जिम्हकः 18. 7.
चुक्कं = भ्रष्टम् 7. 183.
चुण्णेइ = चूर्णयति 7. 159.
चुंपइ = आरोहति 7. 136.
चुलचुलइ = स्फुरति 7. 165.
चूचुअं = चूचुकम् 2. 1.

चोट्ठी = चतुर्थी 1. 12.
चोरावेइ, चोरेइ = चोरयति 6. 44.
चिअ, चेअ = एव 8. 19; 11. 12.
च्छिवइ, च्छअइ = स्पृशति 7. 102.

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छअ = षट् 5. 125.
छइल्लो, छेओ = छेकः 4. 64
छट्ठो = षष्ठः 3. 1.
छड्डइ = त्यजति 7. 104.
छत्तिवण्णो = सप्तपर्णः 2. 40; 4. 1.
छप्पओ = षट्पदः 2. 40. 3. 1.
छमा = क्षमा 3. 42.
छम्मुहो = षण्मुखः 2. 40; 3. 1.
छाआ, छाही = छाया 2. 48.
छाएइ = छादयति 7. 141.
छाओ, छावओ = शावकः 2. 40.
छारो = क्षारः 3. 42.
छिक्कं, छित्तं = स्पृष्टम् 7. 182.
छिग्गदि, छुवदि = छुपति 9. 123.
छिंदइ = छिनत्ति 7. 66.
छिप्पइ, छुप्पइ, छविज्जइ, छुविज्जइ = छुप्यते 7. 175.
छीरं = क्षीरम् 3. 40.
छिवइ, छुअइ = स्पृशति 7. 168.
छुधं = क्षुधम् 3. 40.
छुण्णं = क्षुण्णम् 3. 42.
छुरं = क्षुरम् 3. 40.
छुवीअदि = छुप्यते 9. 124.
छिहा = स्पृहा 3. 51.
छेच्छं = छेत्स्यामि 6. 29.
छेत्तं = क्षेत्रम् 3. 40.
छोडि = क्षुद्रा 17. 8.

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जअइ, जिणइ = जयति 7. 90.
जअक्कारो, जोक्कारो = जयकारः 4. 1.
जइ = यतिः 5. 15.
जइआ = यदा 5. 62.
जइत्तो = जैत्रः 1. 44.
जउं = यत् 17. 33.
जग्गइ = जागर्ति 7. 154.
जउणा(-ण)अडं = यमुनातटं 4. 1.
जक्खो = यक्ष्मा 3. 41.
जट्ठी = यष्टिः 9. 35.
जणदा = जनता 4. 35.
जणो = जनः 5. 2.
जण्णसेणो = यज्ञसेनः 9. 46.
जण्णू = जानुः 3. 75.
जत्थ = यस्मात्, यस्मिन् 17. 34.
जधा = यथा 9. 24.
जमउ = जन्म 15. 9.
जंपइ = जल्पति 7. 19.
जंभाअइ, जंभाहइ, जंभइइ, जंभाहाइ = जृम्भते 7. 32, 34.
जवइ = जपति 4. 24.
जसो = यशः 4. 27.
जह(-हा) = यथा 1. 13.
जहिट्ठिलो = युधिष्ठिरः 1. 26.
जा, जाव = यावत् 4. 9.
जाआए = यात्रा 5. 43.
जाइ, जाअइ = याति 7. 60.
जाणइ = जानाति 7. 13.
जाणीअइ = ज्ञायते 7. 180.
जाणू, जण्णू = जानुः 3. 75.
जादिसं = यादृशम् 9. 16.
जामाअरो = जामाता 5. 139.
जामाउओ = जामातृकः 1. 35.

जाहे = यदा 5. 62.
जि(-जी)अइ = जीवति 1. 22.
जिअं = जितम् 7. 94.
जिग्घदि = जिघ्रति 9. 115.
जिण्णं = जीर्णम् 7. 182.
जिब्भा, जीहा = जिह्वा 3. 62.
जिम्हो = जिह्मः 3. 2.
जिव्वइ = जीयते 7. 95.
जीअं, जीविअं = जीवितम् 4. 9.
जीआ = ज्या 3. 93.
जुअली = युगलम् 4. 64.
जुआणो = युवा 5. 53.
जुग्गं = युग्मम् 3. 3.
जुत्तं = युक्तम् 2. 30.
जुज्झइ = युध्यति 7. 77.
जुज्झं, जुद्धं = युद्धम् 3. 34.
जुण्णं = जीर्णम् 7. 182.
जुहिट्ठिलो = युधिष्ठिरः 9. 10.
जूरइ = क्रुध्यति 7. 130.
जे = पादपूरणे 8. 31.
जेत्तिअं, जेद्दहं, जेत्तिकं = यावत् 4. 64; 9. 148.
जेमइ = जेमति 7. 102.
जेव(-व्व) = एव 9. 159.
जोवइ = पश्यति 7. 105.
जोव्वणं = यौवनम् 2. 30; 3. 71.
जिज्ज, जेज्ज = एव 10. 10.
जेव = एव 9. 153.

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झंपइ = छादयति, आक्रमयति 7. 100, 141.
झत्ति = शीघ्रम् 8. 37.
झरइ = स्मरति 7. 57.
झाइ, झाअइ = ध्यायति 7. 60.
झिज्जइ = क्षयति 7. 20.

ट

टा(ता)विज्जइ = तप्यते 18. 5.
टिंटिमो = डिण्डिमः 17. 7.

ठ

ठ(-ठा)अइ = स्थापयति 7. 162.
ठिदु = स्थितम् 17. 18.
ठक्कइ = अहाति 7. 21.
ठेरो = स्थविरः 4. 64.

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डंसइ = दशति 2. 34.
डंसणो = दंशनः 2. 34.
डंसो = दंशः 2. 34.
डक्कं = दष्टम् 7. 182.
डगमग = अस्थिरम् 17. 8.
डज्झं = दग्धम् 3. 33.
डज्झदि = दह्यते 13. 6.
डड्ढअ = दग्ध्वा 17. 10.
ड(-द)मणो = दमनः 17. 5.
डंडो = दण्डः 2. 35.
डहइ = दहति 2. 34.
डहणो = दहनः 2. 34.
डाहो = दाहः 2. 34.
डोला = दोला 2. 35.
डोलेइ = दोलायते 2. 35.
डोहलेइ = दोहदायते 2. 35.

ढ

ढक्कइ = स्थगति 7. 45.
ढुंढुल्लइ = भ्रमति 7. 137.
ढुक्कइ = प्रविशति 7. 149.

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णअणं = नयनम् 2. 41.
णअरं = नगरम् 3. 22.
णई = नदी 5. 26.
णं = ननु 9. 155.
णक्खो = नखः 3. 75.
णंगलं = लाङ्गलम् 2. 39.
णंगूलं = लाङ्गूलम् 2. 39.
णच्चइ = नृत्यति 7. 79.
णच्चणं = नर्तनम् 3. 27.
णच्चिरी = नर्तनशीला 3. 27.
णज्जइ = जानाति 7. 180.
णट्ट(-ड)इ = नृत्यति 7. 85.
णडालं = ललाटम् 4. 60.
णमो = नमः 5. 130.
णंदतणओ = नन्दतनयः 3. 79.
णवर(रं) = केवलम् 8. 11, 12.
णवरि = अनन्तरम् 8. 13.
णवरिज्जइ = कथ्यते 7. 179.
णवि = वैपरीत्ये 8. 21.
णहअरो = नभश्चरः 2. 1.
णहअलं = नभःस्थलम् 4. 6.
णहो = नभः 3. 75.
णाइ = वारणार्थे अव्ययम् 8. 3.
णाअओ[-क्को] = नायकः 3. 75.
णाराअणो = नारायणः 2. 43.
णिअंसणं = निदर्शनम् 4. 20.
णिहुवो, णिक्किवो = निष्कृपः 3. 75.
णिउंजइ, णिमेइ = नियुङ्क्ते 7. 68.
णिउत्तो = नियुक्तः 1. 35.
णिओइओ = नैयोगिकः 1. 45.
णिक्कंती = निष्क्रान्तिः 3. 38.
णिक्क(क्ख-)मइ = निष्क्रामति 3. 39.
णिक्कंपो = निष्कम्पः 3. 38.
णिक्को, णिक्खो = निष्कः 3. 39.
णिच्चं = नृत्यम् 13. 4.
णिच्चलं = निश्चलम् 3. 53.
णिज्जइ = नीयते 7. 181.
णिज्झइ = स्निह्यति 3. 67.
णिद्धणो = निर्धनः 3. 35.
णिद्धो = स्निग्धः 3. 67.
णिण्णं = निम्नम् 3. 57.
णिंदेदि = निन्दन्ति 9. 1.
णिपइं = गाढम् 4. 64.
णिप्पंदो = निष्पन्दः 3. 49.
णिमिल्लइ, णिमीलइ = निमीलति 7. 86.
णिम्माइ, णिम्मवइ, णिम्मइ, णिम्माणइ = निर्माति 7. 26, 27.
णिम्मालिअं = निर्माल्यम् 4. 32.
णिरणुक्कोसो = निरनुक्रोशः 4. 6.
णिराउसा = निरायुः 4. 6.
णिरुवमं = निरुपमम् 4. 6.
णिव्वत्तं = निर्वर्त्यम् 3. 27.
णिव्वलइ = निष्पद्यते 7. 25.
णिव्वुदी = निर्वृतिः 2. 7.
णिसहइ, णिसुढइ = निसहते 7. 118.
णिहसो = निकषः 2. 6.
णिहिअं(-त्तं) = निहितम् 3. 75.
णिहुअं = निभृतम् 1. 35.
णुमज्जइ = शेते 7. 138.
णूण(-णं) = नूनम् 4. 25.
णेइ = नयति 6. 3.
णेउरो = नूपुरः 1. 32.
णेड्डं = नीडम् 3. 71.
णेत्तं = नेत्रम् 4. 2.
णेहो = स्नेहः 3. 67.
णो = खेदे 8. 22.
णोल्लइ = नुदति 7. 8.

जोहर्क = योद्धकः 2. 39.
ण्हाइ = स्नाति 3. 89.
ण्हाणं = स्नानम् 3. 66, 89.

त

तइ = तति 5. 15.
तइयं (-अं) = तृतीयम् 2. 16.
तइआ = तदा 5. 62.
तउं = तत् 17. 33.
तं = त्वाम् 5. 82.
तंसं = त्र्यस्रम् 4. 20.
तडत्ति = शीघ्रम् 8. 27.
तड्डु = तर्दुः 3. 30.
तणं = तृणम् 1. 33.
तणुई = तन्वी 3. 94.
तणुलट्ठी = तनुयष्टिः 2. 31.
तत्थ, तस्सि, तहिं = तत्र 9. 73.
तथा = तया 9. 4.
तम (-म्म) इ = ताम्यति 7. 85.
तंबो = स्तम्बः 3. 16.
तंबोलं = ताम्बूलम् 1. 24.
तरइ, तीरइ = शक्नोति 7. 55.
तरट्टो = प्रगल्भः 4. 64.
तरिज्जइ, तीरइ = तीर्यते 7. 174.
त (-ता) लवेंटं = तालवृन्तम् 1. 13.
तलाओ = तडागः 2. 23.
तवइ = स्तौति = 7. 65.
तवो = स्तवः 3. 16.
तसइ = त्रसति 7. 101.
तह (-हा) = तथा 1. 13; 16. 16.
ता, ताव = तावत् 4. 9; 8. 33.
ताअण्णं = तादात्म्यम् 3. 61.
ताडेइ = ताडयति 7. 170.
तालिअं = ताडनम् 9. 16.
ताला, ताहे = तदा 5. 62.
ताहं = तेषाम् 16. 7.
तिअ = त्रयः इत्यादि 17. 78.
तिक्खालइ, तेअइ = तेजयति 7. 160.
तिक्खो, तिण्हो = तीक्ष्णः 3. 68.
तिडुवइ = ताडयति 7. 170.
तिणा = तेन 5. 57.
तिण्णइ, तिण्णाअइ, तिम्मइ = तिम्यति
7. 148.
तिण्णं = तीर्णम् 4. 2.
तिण्णि = त्रयः इत्यादि 5. 115.
तिध = तथा 19. 12.
तिरच्छं, तिरिअं, तेरच्छं = तिर्यक् 3. 21.
तिरि = तिरः 8. 18.
तीसा = त्रिंशत् 4. 5.
तुअ = त्वम् 16. 8.
तुज्झे, तुम्हे = यूयम् 5. 115.
तुडइ, तुडइ, तोडइ = तोडति 7. 64.
तुमे, तुम्मे = यूयम् 19. 21; 20. 12.
तुवरते [-ति] = त्वरते 6. 9.
तूरइ, तुवरइ = त्वरते 7. 5.
तूरं = तूर्यम् 3. 21.
तूसइ = तुष्यति 7. 83.
तेअइ = तेजयति 7. 160.
तेचत्तालिसा = त्रिचत्वारिंशत् 4. 8.
तेण्णि = तेषाम् 17. 78.
तेत्तिअं, तित्तिअं = तावत् 4. 64.
तेर = त्वदीयम् 17. 78.
तेरह = त्रयोदश 1. 7.
तेल्लं = तैलम् 3. 71.
तेल्लोक्कं = त्रैलोक्यम् 3. 71.
तेवण्णासा = त्रिपञ्चाशत् 4. 8.
तेवीसइ, तेवीसा = त्रयोविंशतिः 4. 8.
तो = त्वम् 17. 78.

थ

द

दुग्गं = दुर्गम् 9. 182.
दुक्खइ = दुःखते 11. 9.
दुरइक्कमो = दुरतिक्रमः 4. 6.
दुराआरो, दुरारओ = दुराचारः 4. 6, 51.
दुरासओ = दुराश्रयः 4. 6.
दुल(-ल्ल)हो = दुर्लभः 3. 75.
दुवे = द्वे इत्यादि 5. 116.
दुवेओ = द्विवेदः 5. 117.
दुव्वइ = दूयते 11. 9.
दुव्वासा = दुर्वासाः 9. 59.
दुहवी = दुर्भगा 4. 64.
दुहिज्जइ, दुहीअइ = दुह्यते 7. 176.
दुहिदिआ = दुहिता 9. 148.
दूमइ = दूयते 7. 10.
दूसइ = दुष्यति 7. 83.
दूसहो = दुःसहः 1. 29.
दूसाहिओ = दौःसाधिकः 1. 52.
दूसीलो = दुःशीलः 1. 29.
दे = पादपूरणे 8. 31.
देइ = ददाति 6. 3.
देउलं, देवउलं = देवकुलम् 4. 9.
देओ = देवः 2. 1.
देक्ख = पश्य 17. 9.
देव्वण्णुओ, देव्वआणुओ = दैवज्ञः 3. 6.
देहिम = ददाति इत्यादि 6. 42.
दोण्णं = द्वयोः 4. 2; 5. 113.
दोण्णि = द्वे 5. 116.
दोहंड = द्विखण्ड 5. 118.
दोहलं = दोहदम् 2. 12.
दो(-दु)हाइअं = द्विधाकृतम् 1. 19.
दोहाइज्जइ = द्विधाक्रियते 2. 1.

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धमिज्जइ = ध्मायते 7. 40.
धणुओ = धनवान् 4. 42.
धम्मेल्लो = धम्मिल्लः 1. 15.
धम्मो = धर्मः 3. 3.
धाअइ, धाइ = दधाति 7. 57.
धाणुक्को = धानुष्कः 3. 38.
धिप्पइ, धुप्पइ = दीप्यते 7. 102.
धीरं = धैर्यम् 1. 46.
धुअइ, धुणइ, धुवइ = धुनोति 7. 93
धुअं = धुतम् 7. 94.
धुक्कइ = क्षुभ्यति 7. 22.
धुत्तो = धूर्तः 3. 27.
धुरा = धूः 4. 15.
धुव्वइ = धूयते 7. 95.
धूआ = दुहिता 4. 64.
धूमाअइ, धूमाइ = धूमायते 7. 107.
धोअइ = धावति 7. 100.
धोरिअं = धुर्यम् 3. 22.

न

नअरं = नगरम् 2. 43.
नाराअणो = नारायणः 2. 43.
निअइ, निअच्छइ = पश्यति 7. 105.
निट्ठुरं = निष्ठुरम् 12. 7.
निसढो = निषधः 2. 27.
नुमइ = छादयति 7. 141.
नेड्डं = नीडम् 1. 23.

प

प(-पा)अडं = प्रकटम् 1. 3.
पअब्भो = प्रगल्भः 4. 64.
पअल्लइ, पसरइ = प्रसरति 7. 167.
पआदो = प्रमादः 2. 2.
पअदी = प्रकृतिः 2. 7.
पइसइ = प्रविशति 7. 149.
प(-पा)अअं = प्राकृतम् 1. 13.

परवसो, परव्वसो = परवशः 3. 76.
परहुओ = परभृतः 1. 35.
पराहीण = पराधीनः 17. 56.
परिअड्ढी = परिवृद्धिः 3. 36.
परित्ताइ = परित्रायते 7. 102.
परिक्कमइ, परिअमइ = परिक्रमति 7. 171.
परिवालइ, परिविसइ = परिविशति 7. 150.
परिवुदी = परिवृतिः 2. 7.
परिहूओ = परिभूतः 7. 4.
पलंडो = पलाण्डुः 4. 1.
पलावो = प्रलापः 2. 14.
पलित्तो = प्रदीप्तः 2. 12.
पलिप्पइ = प्रदीप्यति 2. 12.
पलीवो = प्रदीपः 2. 12.
पल्लट्टइ, पल्लत्थइ, पल्लस्सइ = पर्यस्यति 7. 121.
पल्लत्थो = पर्यस्तः 3. 24.
पल्लंको = पर्यङ्कः 3. 24.
पल्लं = पल्वलम् 3. 3.
पल्लाणं = पर्याणम् 3. 24.
पव(वा)हो = प्रवाहः 1. 13.
पवाअइ, पव्वाअइ = प्रवाति 7. 171.
पवुदो = प्रवृतः 2. 7.
पसुमालि = पसुमारम् 12. 24.
पट्टणं = पत्तनम् 12. 7.
पसवइ = प्रविशति 17. 71.
प(-पा)सिद्धी = प्रसिद्धिः 1. 3.
प(-पा)सुत्तं = प्रसुप्तम् 1. 3.
पह(-हा)रो = प्रहारः 1. 13.
पहवइ = प्रभवति 18. 8.
पहुत्तणं = प्रभुत्वम् 9. 55.
पहुदी = प्रभृति 2. 7.
पहुप्पइ = प्रभवति 7. 5.
पहूअं = प्रभूतम् 7. 4.
पहो = पन्थाः 1. 16.
पाअअं, पाइअं = प्राकृतम् 1. 35.
पाअवडणं, पावडणं = पादपतनम् 4. 1.
पाअवीढं, पावीढं = पादपीठम् 4. 1.
पाउअं = प्राकृतम् 2. 10.
पाउसो = प्रावृट् 1. 35; 4. 18.
पाओ = पाकः 2. 2.
पाणिअं = पानीयम् 1. 21.
पाउब्भवइ = प्रादुर्भवति 7. 2.
पाउब्भूओ = प्रादुर्भूतः 7. 4.
पावारओ, पारओ = प्रावारकः 4. 9.
पासं = पार्श्वम् 3. 84.
पासाणो, पाहाणो = पाषाणः 2. 47.
पि = अपि 8. 17.
पिअइ = पिबति 7. 115.
पिअं = प्रियम् 4. 24.
पिअअमा = प्रियः 17. 5.
पिअरंजइ, परिरंजइ = भनक्ति 7. 142.
पिआ = प्रिया 5. 30.
पिआ, पिअरो = पिता 5. 41.
पिउच्छा, पिउस्सिआ = पितृष्वसा 4. 64
पिओवगमणं = प्रियोपगमनम् 4. 4
पिक्कं = पक्वम् 1. 4.
पिज्जइ = पीयते 7. 131.
पिण्णातं = विज्ञातम् = 19. 18.
पिडइ = पीडयति 15. 9.
पिंडवाइओ = पैण्डपातिकः 1. 45
पिहुणा = पृतना 9. 16.
पिलुट्ठो = प्लुष्टः 3. 88.
पिलोसो = प्लोषः 3. 88.
पिव, पिअ = इव 3. 17; 8. 14.
पिसाअओ = पिशाचकः 12. 16.

पिसाकं = पिशाचकम् 19. 9.
पिसुमओ = विस्मयः 19. 14.
पिहुओ = पृथुकः 1. 34.
पीअं, पिअलं = पीतम् 4. 50.
पीऊसं = पीयूषम् 2. 1.
पीणत्ता = पीनता 4. 35.
पुच्छिअओ = पृष्टः 7. 153.
पुंछइ, पुछइ = प्रोञ्छति 7. 62.
पुंछो = पुच्छः 4. 20.
पुट्ठं = पृष्ठम् 4. 29.
पुट्ठी = पृष्टिः 4. 29.
पुणरवि = पुनरपि 4. 6.
पुणरुत्तं = पुनरुक्तम् 4. 6.
पुणवि, पुणोवि = पुनरपि 9. 49.
पुणोत्तं = पुनरुक्तम् 4. 2.
पुण्णवंतो = पुण्यवान् 4. 42.
पुत्तओ, पुत्तहओ = पुत्रकः 4. 51.
पुत्तहो, पुत्तिल्लो, पुत्तुल्लो, पुत्तो = पुत्रः
4. 48.
पुप्फं = पुष्पम् 3. 48.
पुम्मइ, पेक्खइ = पश्यति 17. 64.
पुरिमं, पुव्वं = पूर्वम् 3. 91.
पुरिल्लो, पोरो = पौरः 4. 47.
पुरिसो = पुरुषः 1. 28.
पुरुइ = पूर्वी 3. 94.
पुलइ, पुलोअइ, पुलअइ, पस्सइ =
पश्यति 7. 105.
पुलिसे = पुरुषः 13. 6.
पुलोमी = पौलोमी 1. 52.
पुव्वण्हो = पूर्वाह्णः 3. 11.
पुसइ = मार्ष्टि 7. 56.
पुसो = पौषः 1. 52.
पुसो, पुस्सो = पुष्यः 3. 75.
पुहइ = पृथिवी 1. 16.
पुहुइ = पृथ्वी 3. 94.
पूरेसि = पूरयसि 14. 6.
पूसइ = पुष्यति 7. 83.
पूसाणो = पूषा 5. 53.
पृथुविनाथो = पृथिवीनाथः 19. 10.
पृथुमसिनेहो = प्रथमस्नेहः 19. 15.
पेक्खदि, पेच्छदि = पश्यति 9. 112.
पेट्टं, पोट्टं = उदरम् Intro. 4. 3,64.
पेट्ठं = पिष्टम् 1. 15.
पेंडं = पिण्डम् 1. 15.
पेम्मं = प्रेम 3. 71.
पेरंतो = पर्यन्तः 1. 7.
पेल्लइ, पेल्लेइ, पेल्लवइ, पेल्लावइ = प्रेरयति
6. 46.
पेश्कदि = पश्यति 12. 7.
पोक्खरं = पुष्करम् 1. 24; 3. 37.
पोत्थअं = पुस्तकम् 1. 24.
पोढा = प्रौढा 1. 48.
पोरवो = पौरवः 9. 15.

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फंसइ = स्पृशति 7. 144.
फंसेइ, फरिसेइ = स्पर्शयति 3. 83.
फंसो, फरिसो = स्पर्शः 3. 83.
फणसो = पनसः 2. 36.
फणित्तुं = भणित्वा 19. 17.
फद्धी = स्पर्धा 3. 48.
फरुसं = परुषम् 2. 36.
फलिहा = परिखा 2. 29.
फलिही = परिधिः 2. 36.
फलिहो = परिघः 2. 6, 29.
फालइ = पाटयति 7. 11.
फिडइ = भ्रंशते 7. 166.
फुडइ, फुडइ = स्फुटति 7. 85.

फुरइ = स्फुरति 7. 165.
फुसदि = मार्ष्टि 9. 117.
फोडओ = स्फोटकः 9. 39.

ब

बअरं = बदरम् 9. 3.
बइल्लो = बलीवर्दः 4. 64.
बद्दफ्फलम्मि = बदरफले 3. 76.
बम्हणो = ब्राह्मणः 3. 11.
बम्हाणो = ब्रह्मा 5. 53.
बरहं, बरिहं = बर्हम् 3. 85.
बरही, बरिही = बर्ही 3. 85.
बहिं = बाह्यम् 8. 30.
बहिब्भवइ = बहिर्भवति 7. 4.
बहिब्भूओ = बहिर्भूतः 7. 4.:
बहिरं, बाहिरं = बहिर्भूतम् 4. 64.
बहिरो = बधिरः 2. 25.
बहुई = बह्वी 3. 94.
बाहो = बाष्पः 3. 52.
बप्फं = बाष्पम् 3. 52.
बिहप्फदी = बृहस्पतिः 9. 54.
बिंहिअं = बृंहितम् 1. 34.
बिहेइ = बिभेति 7. 29.
बुज्झइ = बुध्यते 7. 77.
बुज्झाविओ = बोधितः 7. 77.
बुज्झिरो = बोद्धा 7. 79.
बुड्डइ = मज्जति 7. 98.
बेल्लं, बिल्लं = बिल्वम् 3. 3.
बोरं = बदरम् 1. 8.
बोरी = बदरी 1. 8.
ब्रोदि = ब्रूते 18. 10.

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भअप्फइ = बृहस्पतिः 4. 62.
भअवं = भगवान् 5. 52.
भइरवो भेरवो = भैरवः 1. 44.
भग्गं = भग्नम् 3. 2.
भज्जइ = भनक्ति 7. 142.
भणइ = भणति 6. 7.
भण्णइ = भण्यते 11. 9.
भत्ता = भर्ता 3. 27.
भद्दं = भद्रम् 3. 4.
भमइ भम्मइ = भ्रमति 7. 85.
भमिरो = भ्रमणशीलः 4. 41.
भरइ = भरति 7. 14.
भरधो = भरतः 9. 25.
भरहो = भरतः 2. 9.
भवं = भवान् 5. 52.
भवणं = भवनम् 2. 2.
भविअ = भूत्वा 9. 110.
भव्वं = भव्यम् 3. 3.
भट्टालओ = भट्टारकः 14. 2.
भट्टिदालआ = (हे)भर्तृदारक 12. 27.
भसलो = भ्रमरः 14. 64.
भसुम = भस्म 4. 64.
भस्सइ = भ्रंशते 7. 166.
भाअइ, भीअइ, भाएइ, भिसेइ,
भाआवेइ, भिसावेइ = भाययति 7. 30.
भाअणं, भाणं = भाजनम् 4. 12.
भाअदि = भाति 9. 116.
भाअरो = भ्राता 5. 39.
भाअहेओ, भाअहेअं = भागधेयम् 9. 56.
भाइ = बिभेति 7. 29.
भाउओ = भ्रातृकः 1. 35.
भादा = भ्राता 9. 148.
भादि = बिभेति 9. 121.
भारिआ, भज्जा = भार्या 3. 23.
भावओ = भावकः 7. 100.
भिक्खाजीविओ = भैक्षाजीविकः 1. 45.

भिंगारो = भृङ्गारः 1. 34.
भिंगो = भृङ्गः 1. 34.
भिच्चो = भृत्यः 18. 4.
भिंडिवालो, भिंदिवालो = भिन्दिपालः 4. 64; 9. 46.
भिप्फो = भीष्मः 9. 148.
भिसइ = भ्रेषति 7. 46.
भीसेइ = भीषयति 7. 30.
भुअवत्तं, भुआवत्तं = भुआवर्तः 4. 1
भुंजइ = भुङ्क्ते 7. 67.
भुमआ = भ्रूलता 4. 64.
भुवीअदि = भविष्यति 12. 33.
भुख्का = बुभुक्षा 12. 8.
भूअवई = भूतपतिः 7. 3.
भूजं, भुज्जं = भूर्जम् 3. 75.
भूदं = भूतम् 9. 111.
भेच्छं = भेत्स्यामि 6. 29.
भेत्तूण = भित्त्वा 7. 102.
भेब्भलो = विह्वलः 3. 63.
भेसेइ = भेषयति 7. 30.
भोत्तूण = भुक्त्वा 4. 36.
भोदि = भवति 9. 108.

म

मअं = मृतम् 1. 33.
मअकलो = मदकलः 2. 4.
मअंको, मुअंको, मिअंको = मृगाङ्कः 1. 34, 35.
मकणाइ, मकणओ = मत्कुणः 17. 12.
मइंदो, मुइंदो = मृगेन्द्रः 1. 35. 4. 2.
मइलं, मलिणं = मलिनम् 4. 63.
मई = मत्स्यः 5. 26.
मउई = मृद्वी 3. 94.
मउक्कं = मृदुत्वम् 3. 59.
मउडं = मुकुटम् 1. 26.
मउणं, मोणं = मौनम् 1. 50.
मउरं = मुकुरम् 1. 26.
मउली, मोली = मौलिः 1. 50.
मऊरो, मोरो = मयूरः 1. 11.
मऊहो, मोहो = मयूखः 1. 11.
मओ = मदः 2. 2.
मंसं, मासं = मांसम् 4. 36.
मंसलं, मासलं = मांसलम् 4. 36.
मंसू = श्मश्रुः 3. 7.
मक्कडो = मर्कटः 2. 2.
मक्खलु = मस्करः 17. 2.
मक्खासि = म्रक्षसि 17. 9.
मग्गासि = मृग्यसे 17. 33.
मग्गो = मार्गः 3. 70.
मघु, महु = मल्लः 17. 2.
मच्छरो = मत्सरः 3. 53.
मच्छिआ = मक्षिका 3. 40.
मज्जइ = मार्जयति 7. 56.
मज्जरो, मज्जारो = मार्जारः 1. 13; 9. 4.
मज्झं = मध्यम् 3. 32.
मज्झण्णो = मध्याह्नः 3. 8.
मज्झिमं = मध्यमम् 4. 1.
मट्टिआ = मृत्तिका 3. 28.
मडअं = मृतकम् 2. 10.
मडे, मदे = मृतः 12. 34, 35.
मड्डइ, मलइ = मृद्नाति 7. 73.
मणं = मनाक् 4. 64.
मणंसी = मनस्वी 4. 20.
मणण्णुओ, मणत्राणुओ, मणज्जो = मनोज्ञः 3. 6.
मणहरो, मणोहरो = मनोहरः 4. 6.
मणे, मण्णे = मन्ये 3. 75.

मग्गो = मग्नः 4. 13.
मंडुक्को = मण्डूकः 3. 71.
मंतं = मन्त्रम् 4. 24.
मंथइ = मथ्नाति 4. 24.
मंथणं = मन्थनम् 2. 41.
मंदोसणं = मन्दोष्णम् 12. 13.
मरइ = मरति 7. 54.
मरगअं = मरकतम् 2. 4.
मर(-रा)लो = मरालः 1. 13.
मरहट्टो = महाराष्ट्रः 4. 56.
मरिसइ = मर्षति 7. 53.
मल्लाणी = मातुलानी 4. 64.
मसाणं = श्मशानम् 3. 7.
मसिणं = मसृणम् 1. 34.
महिलत्तु = महिला 17. 8.
महुअं = मधूकम् 1. 3.
महुं = मधु 5. 31.
महुरं = मधुरम् 12. 9.
माअरा = माता 5. 39.
माइ, माअइ = माति 7. 60.
माईका = माला 12. 15.
माउआ = मातृका 1. 35.
माउच्छा,माउस्सिआ = मातृष्वसा 4.64
म(-म)ंसी = मनस्वी 1. 3.
माणंसिणी = मनस्विनी 5. 30.
माणिणी = मानिनी 5. 30.
मामी = मातुलानी 4. 64.
माहप्पं = माहात्म्यम् 3. 61.
माहुरिअं = माधुर्यम् 3. 22.
मिअइंदो = मृगेन्द्रः 13. 7.
मिओ = मृगः 9. 16.
मिलाअइ = म्लायते 7. 31.
मिलाणो = म्लानः 3. 80.
मिलिट्ठं = म्लिष्टम् 3. 77.

मिव, मिमव = इव 3. 75.
मीलइ = मीलति 7. 86.
मुअइ, मोअइ, मुंचइ = मुञ्चति 7. 102, 108; 17. 74.
मुइंगो = मृदङ्गः 1. 4.
मुओ = मृतः 1. 35.
मुक्कइ, मेल्लइ = मुञ्चति 17. 74
मुक्कं = मुक्तम् 4. 182.
मुक्खो = मूर्खः 3. 1.
मु(-मो)ग्गरो = मुद्गरः 2. 2; 3. 69.
मुग्गो = मुद्गः 3. 1.
मुंजाअणो = मौञ्जायनः 1. 52.
मुंजी = मौञ्जी 1. 52.
मुणइ = जानाति 7. 13.
मुणालं = मृणालम् 1. 35.
मुणीअइ = ज्ञायते 7. 180.
मुद्धो = मुग्धः 3. 35.
मुद्धाणो = मूर्धा 5. 53.
मुम्मुरइ = चूर्णयति 7. 159.
मुरइ = हसति 7. 128.
मुहं = मुखम् 2. 25.
मुहलो = मुखरः 2. 29.
मूगजूहु = मृगयूथः 17. 2.
मेर = मदीय 17. 78.
मेहो = मेघः 2. 25.
मो = माम् 17. 78.
मोच्छं = मोक्ष्यामि 6. 29.
मोत्तूण = मुक्त्वा 7. 102.
म्मसइ = भ्रंसते 7. 166.

य

यक्कइ = चकति 18. 2.
यिअरं = चिरम् 12. 21.
यिट्ठदि = तिष्ठति 13. 3.

य्चिष्ठदि = तिष्ठति 20. 7.
य्चेळआ = चेटक, 12. 28.
य्चोले = चोरः 14. 1.
य्झले = झरः 20. 4.
य्यलइ = ज्वलति 18. 2.
य्याआ = जाया 12. 21.

र

रअणं = रत्नम् 3. 77.
रअदं = रजतम् 2. 7.
रइप्पओसो, रइपओसो = रविप्रदोषः 2. 76.
रच्छा = रक्षा 2. 69.
रणेदि = रणति 9. 1.
रण्णा = राज्ञा 4. 2 ; 5. 46.
रण्णं = अरण्यम् 1. 6.
रत्ती, राई = रात्रिः 2. 75.
रंधइ = राधयति 7. 99.
रप्पइ = आक्रामति 7. 135.
रमइ, रम्मइ = रमते 7. 101.
रमणिज्जं, रमणीअं = रमणीयम् 2. 16.
रमीअदि = रम्यते 9. 147.
रंपइ, रंभइ = तक्ष्णोति 7. 48.
रसी, रस्सी = रश्मिः 2. 75.
रहो = रथः 2. 25.
राअइज्जं, राउल्लं = राजकीयम् 4. 46.
राअउलं, राउलं = राजकुलम् 4. 1.
राअउत्तो, राउत्तो = राजपुत्रः 4. 1.
राअदि = राजते 9. 143.
राअपुरिसो = राजपुरुषः 8. 34.
राइ, राअइ = राजते 7. 60.
राउ = राजा 16. 3.
राचिना = राज्ञा 18. 14.
राजइ, रेहइ = राजति 7. 103.
राहा = राधा 5. 30.
राही = राधा 5. 16; 17. 6.
रिउणो = रिपोः 5. 19.
रिणं = ऋणम् 1. 36.
रिद्धी = ऋद्धिः 1. 36.
रुक्खो = वृक्षः 1. 38.
रुण्णं = रुदितम् 7. 182.
रुंधइ, रुंभइ = रुणद्धि 7. 69.
रुप्पिणी = रुक्मिणी 2. 60.
रुव्वइ, रुवइ, रोवइ, रोअइ, रुअइ = रोदिति = 7. 80.
रूसइ = रुष्यति 7. 83.
रेहन्ती = राजन्ती 17. 9.
रोच्छं = रोदिष्यामि 6. 29.
रोत्तूण = रुदित्वा 4. 36; 7. 102.
रोददि, रोवदि = रोदिति 9. 141.
रोसाणइ = मार्ष्टि 7. 56.

ल

लग्गइ = लगति 7. 84.
लग्गं = लग्नम् 3. 3.
लच्छ(-क्ख)णो = लक्षणः 3. 42.
लच्छी = लक्ष्मीः 3. 41.
लच्छीवई, लच्छिवई = लक्ष्मीपतिः 4. 1.
लज्जालू, लज्जालुइणी = लज्जालुः 4. 45.
लट्ठी = यष्टिः 2. 31.
लडहो = लटभः Intro. 13.
लडालं = ललाटम् 4. 59.
लण्हं = श्लक्ष्णम् 3. 9.
लदनं = रत्नम् 12. 20.
लब्भइ = लभ्यते 7. 172.
लच्छने = लक्षणम् 20. 6.
ललइ = ललति = 8. 128.
लविअव्वं = लवितव्यम् 7. 92.

लविऊण, लुणिऊण = लवित्वा 7. 92.
लड्कशाह = राक्षसानाम् 12. 29.
लसइ, ल्हसइ = लसति 7. 117.
लहुई = लघ्वी 3. 94.
लहुवी = लघ्वी 17. 6.
लाअण्णं, लोण्णं = लावण्यम् 1. 10.
लाअशिआले = राजश्यालः 12. 12.
लालप्पइ, लालंपइ, लालब्भइ, लालंभइ
= विलपति 7. 129.
लावण्णं = लावण्यम् 9. 3.
लिअ, लित्तं = लिप्तम् 7. 182.
लिआरो = ऌकारः 1. 39.
लिच्छा = लिप्सा 3. 53.
लिज्जइ = लीयते 7. 181 ; 11. 9.
लिब्भइ = लिह्यते 7. 176.
लिंपइ, लिभइ = लिम्पति 7. 108.
लिहइ, लेहइ = लिखति 7. 102.
लिहीअदि = लिह्यते 9. 146.
लुभइ, लुंपइ = लुम्पति 7. 108.
लुअं, लुत्तं = लुप्तम् 7. 182.
लुंछइ = प्रोम्छति 7. 62.
लुद्धो, लुद्धो = लुब्धः 3. 36.
लुणइ = लुनाति 7. 87.
लुव्वइ = लूयते 7. 95.
लुइके = वृक्षे 13. 8.
लुहइ = मार्ष्टि 7. 56.
लुहिलं = रुधिरम् 12. 9.
लेहि = नय 17. 8.
लोट्टइ = लुठति 7. 124.
लोणं = लवणम् 1. 9.
लोद्धओ = लुब्धकः 1. 24; 3. 36.

व

वअंसो = वयस्यः 12. 11.
वअस्सो = वयस्यः 4. 30.
वअणिज्जं, वअणीअं = वचनीयम् 2. 16.
वअणो (-णं) = वचनम् 4. 30.
वइएसो = वैदेशः 1. 43.
वइएहो = वैदेहः 1. 43.
वइरं = वैरम् 1. 43.
वइसंपाअणो = वैशंपायनः 1. 43.
वक्कलं = वल्कलम् 3. 3.
वक्कु, वंकं = वक्रम् 10. 5.
वंकुभं = वक्रम् 10. 6.
वच्चइ = व्रजति 7. 79.
वच्छदरी = वत्सतरी 3. 53.
वच्छो, वक्खो = वृक्षः 3. 42.
वजइ = त्रसति 7. 157.
वज्जं = वज्रम् 3. 87.
वंचइ = व्रजति 17. 70.
वट्टए, वट्टइ = वर्तते 6. 4.
वट्टं = वृत्तम् 3. 27.
वट्टिआ = वर्तिका 3. 27.
वडुव्वः = बटुः 12. 16.
वड्ढइ, वड्ढए = वर्धते 6. 2.
वड्ढउ = महान् (वृद्धः) 17. 10.
वड्ढवइ, वड्ढावइ, वड्ढेइ = वर्धयति 6. 46
वड्ढवओ, वड्ढावओ = वर्धितः 7. 48.
वड्ढिमा = वृद्धिमा 14. 5.
वड्ढुणं = वृद्धा(?) 4. 39.
वणं = वनम् 2. 40.
वणंवणेहिं = वनैः वनैः 5. 134.
वणस्सई = वनस्पतिः 3. 50.
वदं = व्रतम् 2. 7.
वद्धो = वृद्धः 1. 33.
वम्महो = मन्मथः 3. 56.
वरिसइ = वर्षति 7. 53.

विलया = वनिता 4. 64.
विलभेइ = खेदयति 7. 63.
विलवइ = विलपति 7. 129.
विलिओ = व्रीडितः 1. 21.
विलुलइ = विलोलति 7. 125.
विव = इव 8. 14.
विवुदो = विवृतः 2. 7.
विहंतो = वृत्तान्तः 12. 7.
विसइं = विकसितम् 7. 183.
विसंठुलं = विसंस्थुलम् 3. 15.
विसो = वृषः 1. 34.
विस्समइ, वीसमइ = विश्रामयति 3. 75.
विस्ससइ, वीससइ = विश्वसिति 3. 75.
विस्सामो वीसामो = विश्रामः 3. 75.
विस्से = विश्वे 5. 53.
विहलो = विह्वलः 3. 63.
विहवं = विभवम् 9. 1.
विहसा(-हासा)विअं = विहसितम् 6. 68.
वीसई = विंशतिः 4. 5.
वीसा = विंशतिः 4. 5.
वीसासो = विश्वासः 4. 3.
वुकंति = गर्जन्ति 13. 9.
वुच्चदि = मूते 9. 113.
वुड्ढो = वृद्धः 3. 36.
वुत्तंतो = वृत्तान्तः 1. 35.
वुत्ती = वृत्तिः 1. 35.
वुत्तं = वृत्तम् 1. 35.
वुज्झइ = उह्यते 7. 176.
वे, व्वे = संबोधनेऽव्ययम् 8. 26.
वे, वेण्णि = द्वे 5. 116.
वेअणा = वेदना 9. 11.
वेच्छं = विदिष्यामि 6. 29.
वेडिसो = वेतसः 1. 4; 2. 10.
वेण्हू = विष्णुः 1. 15.
वेदसो = वेतसः 9. 2.
वेमइ = मनक्ति 7. 142.
वेरुलिअं = वैडूर्यम् 4. 64.
वेल्ली = वल्ली 1. 7.
वेसा, वेस्सा = वेश्या 3. 75.
वेसुमो = वेश्म 3. 94.
वोक्कइ = उन्नदति 7. 143.
वोच्छं = वक्ष्यामि 6. 29.
वोत्तव्वं = वक्तव्यम् 7. 102.
वोलइ = क्रामति 7. 134.
वोलीणं = क्रान्तम् 7. 182.
वोसट्टं = विकसितम् 7. 182.
व्राकोसु = व्याक्रोशः 17. 3.
व्रागरणु = व्याकरणम् 17. 3.
व्राडि = व्याडिः 17. 3.
व्रासु = व्यासः 17. 3.
व्व = इव 9. 157.

श

शहलिणी = स्वैरिणी 13. 7.
शलिश्चे, शलिच्छे = सदृक्षः 13. 2.
शिलि = शिरः 12. 26.
श्चिष्ट = तिष्ठ 12. 32.

स

सअइ = स्वदते 7. 152.
सअडं = शकटम् 2. 10.
सअंभुणो = स्वयंभुवः 5. 12.
सअलु, सगलु = सकलः 17. 2.
सइ = सदा 1. 14.
सइरं = स्वैरम् 1. 43.
सइवो = सचिवः 2. 2.
सई = शची 2. 2.
सउओ = सद्म 3. 94.

संवुदी = संवृतिः 2. 7.
संवुदो = संवृतः 2. 7.
संवेल्लइ = संवेष्टते 7. 72.
संहिदी = संहृतिः 2. 7.
सक्कअं = संस्कृतम् 4. 26.
सक्कइ = शक्नोति 7. 174.
सक्कारो = संस्कारः 4. 26.
सक्किरिआ = संस्क्रिया 4. 26.
सक्कुणादि, सक्कदि = शक्नोति 9. 131.
सक्कुणीअदि, सक्कदि = शक्नोति 9. 132.
सक्को = शक्रः 3. 3.
संघाडी = युगली 4. 64.
सच्चं = सत्यम् 3. 31.
सज्झ(–ह)सं = साध्वसम् 3. 34.
संजदो = संयतः 2. 7.
संजवइ, संगोवइ = संगोपायति 7. 51.
संझा = संध्या 3. 33.
सडइ = सीदति 7. 74.
सढा = सटा 2. 19.
सढो = शठः 2. 21.
सणाणं = स्नानम् 18. 7.
सणिअं = शनैः 4. 64.
सण्णओ = संनतः 2. 42.
सण्णजं = सांनाय्यम् 3. 10.
सण्णद्धं = संनद्धम् 2. 42.
सण्हं = श्लक्ष्णम् 3. 9.
सत्तरह = सप्तदश 2. 45.
सत्तुई = शत्रुजित् 9. 149.
सत्तुग्घो = शत्रुघ्नः 9. 148.
सत्थवो, सत्थावो = संस्तवः 4. 26.
सत्थुअं = संस्तुतम् 4. 26.
सद्दहइ = श्रद्धत्ते 7. 37.
सद्दो = शब्दः 3. 1, 3.
संतो = सन्तः 8. 9.
सप्पइ, सक्कइ = सर्पति 7. 47.
सप्पो = सर्पः 17. 13.
सभरी = शफरी 2. 24.
स(–सा)मिद्धी = समृद्धिः 3. 36.
संपदं = सांप्रतम् 2. 7.
संपदि = संप्रति 2. 7.
सम्मग्गो = सन्मार्गः 3. 56.
सम्मड्डो, सम्मद्दो = संमर्दः 3. 30; 9. 42.
सम्मुहं, समुहं = संमुखम् 4. 25.
सरओ = शरत् 4. 7.
सरज्जं, सरण्णं = शरण्यम् 18. 18.
सरवरो = सरोवरः 4. 6.
सरिआ = सरित् 4. 14.
सरिच्छो(–क्खो) = सदृक्षः 3. 40; 9. 41; 11 2.
सरिसो = सदृशः 1. 35.
सरी = सदृक् 1. 35.
सरो = शरः 3. 68.
सरोरुहं, सररुहं = सरोरुहम् 4. 6.
सलाहइ = श्लाघते 3. 92.
सलाहणिज्जो = श्लाघनीयः 3. 92.
सलाहा = श्लाघा 3. 92.
सल्लुद्धारो = शल्योद्धारः 4. 2.
सवधु, सवहु = शपथः 17. 2.
सवहो = शपथः 2. 2.
सव्वज्जो = सर्वज्ञः 3. 5.
सव्वे = सर्वे 5. 55.
सस्सू = श्वश्रूः 4. 64.
सहरी = शफरी 9. 29.
सहलं = सफलम् 2. 25; 9. 29.
सहसत्ती = शीघ्रम् 8. 27.
सहावबीले = स्वभाववीरः 13. 9.
सहिरो = चोरः 4. 41.
सामत्थं = सामर्थ्यम् 3. 32.

सामर = श्यामकम् 17. 9.
सामकंगो = श्यामकाङ्गः 4. 2.
सामलि = श्यामली 17. 56.
सामि = (हे) स्वामिन् 17. 56.
सारंगपाणी = शार्ङ्गपाणिः 3. 77.
सा(-स)रिच्छं = सदृक्षम् 1. 3.
सावो = शावः 9. 33.
सासइ, साहीअइ = कथ्यते 7. 179.
साहा = स्वाहा 5. 130.
साहुई = साध्वी 3. 94.
साहेइ = कथयति 7. 131.
सिआलु, सिआलो = शृगालः 1. 34; 17. 4.
सिक्खा(-क्ख)वओ = शिक्षितः 6. 48.
सिंगारो = शृङ्गारः 1. 34.
सिज्झइ = सिध्यति 7. 77.
सिट्ठी = सृष्टिः 1. 34.
सिढिलं = शिथिलम् 2. 27.
सिणाइ = स्नाति 3. 89.
सिणाऊ = स्नायुः 3. 88.
सिणाणं = स्नानम् 3. 89.
सिणिज्झइ = स्निह्यति 3. 67.
सिणिद्धो = स्निग्धः 3. 67.
सिणेहो = स्नेहः 3. 67.
सिंधवं = सैन्धवम् 1. 45.
सिप्पी, सुत्ती = शुक्तिः 4. 64.
सिभा = शिफा 2. 24.
सिमेलि = श्यामली 17. 9.
सिरं = शिरः 4. 27.
सिरि = श्रीः 3. 80.
सिलिट्ठं = श्लिष्टम् 3. 77.
सिलोओ = श्लोकः 3. 88.
सिविणो = स्वप्नः 1. 4.
सिवो, सिव्वो = शिवः 3. 75.
सिहुत्तणं, सिहुत्तं = शिशुत्वम् 4. 39.
सिहइ = स्पृहयति 3. 50.
सिहरो = शिखरः 2. 5.
सीहो = सिंहः 1. 20.
सुअइ, सोअइ, सुवइ, सोवइ = स्वपिति 7. 50.
सुअण्णं, सोण्णं = सुवर्णम् 4. 1.
सुअदि = स्वपिति 9. 138.
सुअमो = सुगमः 2. 2.
सुअदि = शेते 9. 141.
सुउमालं = सुकुमारम् 2. 29.
सुओ = सुतः 2. 2.
सुकअण्णुओ, सुकअजाणुओ = सुकृतज्ञः 3. 6.
सुकई =सुकविः 2. 2.
सुक्को = शुक्रः 3. 3.
सुखमदरिसी = सूक्ष्मदर्शी 18. 13.
सुंकं = शुल्कम् 4. 20.
सुज्जो = सूर्यः 3. 10.
सुज्झइ = शुध्यति 7. 77.
सुढइ, सुमरइ = स्मरति 7. 14.
सुणइ, सुणदि = शृणोति 7. 87.
सुणिअ, सोउआण = श्रुत्वा 4. 37.
सुणिअव्वं, सोअव्वं = श्रोतव्यम् 7. 89.
सुणिउं, सोउं = श्रोतुम् 7. 89.
सुणिऊण, सोऊण = श्रुत्वा 7. 89.
सुणीअदि = श्रूयते 9. 135.
सुंडिओ = शौण्डिकः 1. 52.
सुंडो = शौण्डः 1. 52.
सुत्तो = सुप्तः 3. 1.
सुत्थिरो = सुस्थिरः 3. 16.
सुंदेरं = सौन्दर्यम् 1. 7.
सुप्पणहा(-ही) = शूर्पणखा 5. 30.
सुमरिस्सिहिइ = स्मरिष्यते 6. 39.

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हिंघिऊण = गृहीत्वा 7. 97.
हिंघीअइ = गृह्यते 7. 178.
हिरी = ह्री 3. 80.
हीमाणहे = अहो 10. 11.
हीरइ, हरिज्जइ = ह्रियते 7. 173.
हीहीभो = परितोषेऽव्ययम् 10. 9.
हु = खलु 8. 2.
हुणइ, हुणइ, हुवइ = जुहोति 7. 88.
हुअं = हुतम् 7. 94.
हुं = दानेऽव्ययम् 8. 1.
हुविअ = अभवत् इत्यादि 6. 40.
हुव्वइ, हुणिज्जइ = हूयते 7. 95.
हो = भोः 8. 10.
होइ = भवति 7. 1.
होज्ज, होज्जा = अभविष्यत् इत्यादि 6. 36.
होंतो, होस्संतो = भविष्यन् 6. 23.
होस्सइ = भविष्यति 6. 22.
होहिइ = भविष्यति 6. 21.
होहिअ = अभवत्, बभूव, अभूत् 6. 1.

APPENDIX III

प्राकृतसर्वस्वस्य

श्लोकबद्धः सूत्रपाठः ।

प्रथमः पादः ।

प्रकृतिः संस्कृतं तत्र भवं प्राकृतमुच्यते ।
तद्भवं तत्समं चेति द्वेधा देश्यं च केचन ॥ १ ॥
तच्च भाषाविभाषापभ्रंशपैशाचभेदतः ।
चतुर्विधं तत्र भाषा विभाषाः पञ्चधा पृथक् ।
अपभ्रंशास्त्रयस्तिस्रः पैशाच्यश्चेति षोडश ॥ २ ॥
महाराष्ट्री शौरसेनी प्राच्यावन्ती च मागधी ।
इति पञ्चविधा भाषा युक्ता न पुनरष्टधा ॥ ३ ॥
शाकारी चैव चाण्डाली शाबर्याभीरिका तथा ।
टाक्कीति युक्ताः पञ्चैव विभाषा न तु षड्विधाः ॥ ४ ॥
नागरो व्राचडश्चोपनागरश्चेति ते त्रयः ।
अपभ्रंशाः परे सूक्ष्मभेदत्वान्न पृथङ्मताः ॥ ५ ॥
कैकेयं शौरसेनं च पाञ्चालमिति च त्रिधा ।
पैशाच्यो नागरा यस्मात् तेनाप्यन्या न लक्षिताः ॥ ६ ॥
अतः षोडशधाभिन्नभाषालक्ष्म प्रचक्ष्महे ।
येषा विदग्धैरपरास्तत्तद्देशानुसारतः ॥ ७ ॥

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सिद्धं पाणिन्यादेरादेरत आत्त्व वा समृद्ध्यादौ ।
स्वप्नेषत्पक्वाङ्गारमृदङ्गवेतसेष्वित् स्यात् ॥ ८ ॥
प्रथमे प्रथयोर्युगपत्क्रमेण वोद्भवति लुगरण्ये ।
पृच्छ्यादौ बदरे देनौल्लवणेन वेन समम् ॥ ९ ॥
लावण्यस्य विकल्पेन व्वा मयूरमयूखयोः ।
स्याच्चतुर्थीचतुर्दश्योस्तुनाऽदातो यथादिषु ॥ १० ॥
इत्सदि पिण्डादिष्वेद्रपथिपृथिवीहरिद्रासु ।
वाक्यादिस्थस्येतेस्तेरित्थमुदिक्षुवृश्चिकयोः ॥ ११ ॥
ओच्च द्विधाकृञि ई सिंहजिह्वयोरीत इद्गृहीतादौ ।
जीवेर्वा स्यात् कीदृशनीडापीडेदृशानामेत् ॥ १२ ॥
तुण्डादेरुत ओत्स्यादुदूखले द्वा न वाऽम्बुकुत्तुल्ये ।
उपरेर्वैत्पुल्वे रोः सेदुर उदूत उन्मथूकस्य ॥ १३ ॥

आद्वा दुकूले लश्च द्विर्नूपुर ऋतोऽद्भवेत् ।
इदृष्यादावुदृत्वादावयुक्तस्य रिरिष्यते ॥ १४ ॥
क्वचिद्युक्तस्यापि वृक्षे वेन रुर्वा लृतस्तु लिः ।
इलिः क्लृप्ते वेदनादेरत्केसर एत इत् ॥ १५ ॥
एदैतो दैत्यादेरइर्भवेद्वा तु दैवादेः ।
इत्सैन्धवादिषु स्यादीद्धैर्यस्य प्रकोष्ठ ओतोऽद्वा ॥ १६ ॥
कस्य च वः स्यादौतोदउ पौरादिषु मौनमौल्योर्वा ।
आच्च स्याद्गौरव उत्सौन्दर्यादिषु नित्यं स्यात् ॥ १७ ॥

द्वितीयः पादः ।

अयुजोऽनादौ प्रायः कगचजतदपयवां लोपः ।
यमुनायां मो मदकलमरकतयोः कस्य गो भवति ॥ १८ ॥
भमौ शीकरचन्द्रिकयोर्हो निकषस्फटिकचिकुरेषु ।
ऋत्वादेस्तो दः स्यात् क्वचिन्न वा वसतिभरते हः ॥ १९ ॥
डः प्रत्यादावैरावतगर्भितयोर्णता प्रदीप्यादेः ।
दो लः स्यात् संख्यागद्गदयो रः पस्य वो म आपीडे ॥ २० ॥
अनीयकादेर्यो ज्जो वा कबन्धे वः पमौ क्रमात् ।
टस्य डः शकटादौ ढः स्फटिके लोऽथ ठस्य ढः ॥ २१ ॥
अङ्कोठे ल्लो डस्य लः स्याच्छिफादौ फस्य भो भवेत् ।
हः खघथधभां च स्यात्ककुदे दस्यौषधादौ ढः ॥ २२ ॥
बः कैटभे हरिद्रादौ रो ल आद्यस्य यो जः स्यात् ।
यष्ट्यां लश्चो म्लेच्छार्थकिराते खस्तु कुब्जकन्धरयोः ॥ २३ ॥
दशतिदहत्योर्डः स्याद्वा दोहददण्डदोलासु ।
परुषादीनां फः स्याद्बिसस्य भो मन्मथे वः स्यात् ॥ २४ ॥
लाङ्गूलादेर्णो वा षट्शावकसप्तपर्णे छः ।
नो णो द्वित्वेऽप्यादेर्वा शषयोः सो दशनि हः स्यात् ॥ २५ ॥
वा नाम्नि दिवसपाषाणयोः सघोश्च क्रमेण स्यात् ।
छायायां यस्य तथा वाच्यश्चेदातपाभावः ॥ २६ ॥

तृतीयः पादः ।

उपरिस्थाः कगडतदपषसा लोप्या अधो मनयः ।
लवरः सर्वत्र द्रे रो वा सर्वज्ञिते ज्ञो ञः ॥ २७ ॥
ण्णुमज्जाणुज्ज इत्येतावस्थवक्तव्यादिषु स्याताम् ।
श्मश्रुश्मशानयोरादिर्मध्याह्ने हकारश्च ॥ २८ ॥

श्लक्ष्णस्य शलौ क्रमतः शचावुभावपि हरिश्चन्द्रे ।
ह्रस्याद्यो णकारां स्थितिरूर्ध्वं युक्तस्य ठः ष्टस्य ॥ २९ ॥
उष्ट्रे वा अस्थ्यादेर्नित्यं थः स्तस्यास्तवस्तम्बे ।
खः स्थूणार्थे स्तम्भे स्फोटे स्थाणौ च न हरार्थे ॥ ३० ॥
धैर्यासिमन्यौ जस्तूर्यादौ रश्चौर्यसमे रिअः ।
शौर्यार्यभार्याश्चर्ये वा पर्यस्तादिषु लो भवेत् ॥ ३१ ॥
आर्द्रे द्रस्य न वा स्यादादेरोच्च अर्पितेऽप्येवम् ।
अधूर्तादौ र्तस्य टः स्यान्मृत्तिकायां च पत्तने ॥ ३२ ॥
गर्ते डो गर्दभादौ र्दस्त्यथ्यध्यां चछजाः स्मृताः ।
न व्यत्ययादौ ध्यह्योर्झः साध्वसे ध्वस्य वा भवेत् ॥ ३३ ॥
अदिग्धादौ ग्धर्धयोर्ढौ द्धध्वयोरपि कुत्रचित् ।
ष्कस्कक्षां खः क्वचिच्च स्यात् क्वचिद्वा छः क्षुरादिषु ॥ ३४ ॥
क्ष्मस्य च स्यात् क्ष्मादेर्वा म्हः ष्मविस्मयपक्ष्मणाम् ।
फो वा श्लेष्मणि कूष्माण्डे हः स्यादोत्वमुतस्तथा ॥ ३५ ॥
कार्षापणे ह्रश्चिह्ने न्धः ष्पस्पयोः फत्वमिष्यते ।
सस्य लोपः क्वचित् पस्य क्वचित् छत्वं भवेत् क्वचित् ॥ ३६ ॥
बाष्पेऽश्रुणि हः श्चत्सप्सां छः स्यान्नोत्सुकोत्सवयोः ।
वृश्चिके ञ्छो न्मस्य मो णो ज्ञपञ्चदशादिषु ॥ ३७ ॥
चत्वरे चो मृदुत्वे कः पः क्मकुड्मलयोर्भवेत् ।
आत्मनि भो ह्लो वस्यापि विह्वले भिन्दिपाले ण्डः ॥ ३८ ॥
वृन्ते ण्टः शादिशिरस्थयोर्नणोर्ण्हः स्निहेर्न स्यात् ।
तीक्ष्णे निशितार्थे खः शेषादेशावनादौ द्विः ॥ ३९ ॥
वर्गेऽत्र युजः पूर्वो नीडादावाम्रकम्रताम्रे वः ।
न रहावाको ज्ञो णः सेवादौ वा समास उत्तरतः ॥ ४० ॥
श्लिष्टश्लिष्टक्रियारत्नशार्ङ्गेषु स्याद्विकर्षणम् ।
पूर्वं तत्स्वरवच्च स्यात्कृष्णे वा स्याच्च नामनि ॥ ४१ ॥
इः श्रीह्रीक्लान्तम्लानक्लिशिषु अस्य च स्वप्ने ।
वर्षर्हेषु स्यात् स्पृशिदृश्योर्वा स्यात्क्वचिन्न स्यात् ॥ ४२ ॥
अर्हार्होरच्च दशार्हे हलुग् वज्रस्य वा प्रागित् ।
प्लोषप्लुष्टश्लोकस्नायुषु नित्यं न वा स्नातेः ॥ ४३ ॥
एवं स्निहेरपि स्यात् पूर्वे वस्यापि मत्वं च ।
अः क्ष्माश्लाघ्योऽर्वायामीत्स्यादुत्पद्मतन्व्याद्योः ।
चार्वङ्ग्यां रस्य च लुक् द्वारे वाद्योः क्रमाल्लुक् च ॥ ४४ ॥

चतुर्थः पादः ।

संधौ बहुलमचामज्लोपविशेषा युते ह्रस्वः ।
शेषे द्वित्वमनाले दीर्घः स्याद् गुण इतः क्वपि ॥ ४५ ॥
विंशत्यादौ बिन्दोर्लुक् तेर्वा दीर्घता चादेः ।
ओत्वं लुक् च विसर्गस्य दोर्लोपः स्यादुदुम्बरे ॥ ४६ ॥
यसश्च संख्याशब्दानां यावदादिषु वस्य वा ।
कालायसे यस्य दस्य हृदये जस्य भाजने ॥ ४७ ॥
अन्त्यस्य हलो नित्यं विद्युद्वर्जे स्त्रियामात्स्यात् ।
रो रा क्षुधि हा शरदो दः स्याद्दिक्प्रावृषोः सः स्यात् ॥ ४८ ॥
आयुरप्सरसोर्वा स्याद् वक्रादौ बिन्दुरिष्यते ।
मश्चाचि वा नञोर्हलि तद्वर्गान्तो न वा वर्गे ॥ ४९ ॥
लुक्मांसादौ सिंहे संस्कारादौ च नित्यं स्यात् ।
पुंसि न्सन्तप्रावृट्शरदः प्रेमादिवर्जं स्युः ॥ ५० ॥
काश्मीरसीमोष्मेमानः स्त्रियां प्रभाक्षिसंधयः ।
पृष्ठरश्मी च वान्येषामत्र शिष्टानुसारतः ॥ ५१ ॥
अवापयोरोन्माल्ये निर उच्चोपस्य कस्यचित् ।
त्वस्य त्तणं स्यात्ताया दा क्त्वायचोस्तूणतूणमौ ॥ ५२ ॥
तो द्विर्लुक् च क्वचिदिश उआणश्च क्वचिच्च तुम् ।
त्वा च दट्ठूणमित्याद्या वन्तः स्यात् क्तवतोर्वतोः ॥ ५३ ॥
तृकेरिरात्विच्छोल्ववंतेंतास्तु मतोर्मताः ।
हनोर्मन्त इणो वा स्यादाल्वन्तादिण्णपि वा स्त्रियाम् ॥ ५४ ॥
उल्लस्त्येदमित्यर्थे इल्लस्तत्र भवे भवेत् ।
स्वार्थे च हश्च दीर्घकाग्रश्लौ लस्तु पीतविद्युन्मयाम् ॥ ५५ ॥
पुन्योऽपि क इस मयटो हुत्तं कृत्वोर्थे आभिमुख्ये च ।
वृन्दे वस्य द्रः स्यात् स्थितिपरिवृत्ती रणोः करेण्वां स्यात् ॥ ५६ ॥
हरयोश्च महाराष्ट्रस्येतरथायां न वा रथयोः ।
आलाने लनोर्लटयोर्लाट आदेश णः क्वचित् ॥ ५७ ॥
अपतौ वरो गृहस्य स्यातां च बृहस्पताबभौ हवयोः ।
मलिने लिनोरिलौ वा स्यातां पाठाद्यो बहुलम् ॥ ५८ ॥

पञ्चमः पादः ।

सावत ओत्स्याद्वेतदि वा लोके जश्शसोरमोऽलश्च ।
टामोर्णं भिस् हिं ङसिसादोदुहयो म्मलो हिंतो ॥ ५९ ॥

सुंतो च ङसः स्सो ङेस्मी स्यातां सुपः सुं स्यात् ।
दीर्घौ जश्ङस्याम्सु भ्यसि वा ङिङसौ विना सुप्येत् ॥ ६० ॥
नैतावनामि कतिपञ्चाद्योरस्य क्वचिल्लोपः ।
इदुतोः शस् णो दीर्घौ ह्रस्वौ स्यातां ङसो वा स्यात् ॥ ६१ ॥
जस ओ वो अच प्राक् टा णा दीर्घः सुभिस्सुप्सु ।
न स्यात् क्वचित् स्त्रियां शसुदोताविदुतोश्च दीर्घः स्यात् ॥ ६२ ॥
जस् वाऽमि ह्रस्वः टाङसिङस्ङीनामिदेददातः स्युः ।
नातोऽदातावादीतौ बहुलं सोर्नपुंसके बिन्दुः ॥ ६३ ॥
जश्शसोरिं प्राक् च दीर्घः स्यादक्ष्णोऽच्छीणि च क्वचित् ।
संबुद्धौ सावोत्वदीर्घबिन्दवो न स्युरात एत् ॥ ६४ ॥
न स्यात् क्वचिदीदुदन्तानां ह्रस्वः सुपि ऋदारः ।
पित्रादेरर उद्वा जश्शस्टाङस्ङसिष्वमातुः स्यात् ॥ ६५ ॥
आत्सौ सुपि मात्रादेर्नाम्न्यात्रोस्तु नित्यं स्यात् ।
सौ राज्ञोऽतश्च तथा णो जश्शस्ङसिङसां तु स्यात् ॥ ६६ ॥
टा णा द्विर्वा जस्य च लोपः स्याण्णोरपीत्थमिच्छन्ति ।
अद्विरव इज्जश्शसोर्णो विभावाद्याप्यदन्तता ॥ ६७ ॥
संबुद्धौ सोस्तु बिन्दुर्वा भवद्भगवतोः सदा ।
आत्मादीनामाणोऽनित्वद्वित्वं च राजवत्सर्वम् ॥ ६८ ॥
सर्वनाम्नो जसः पुंस्येद् ङेः स्सिंम्मित्थाः स्युरस्त्रियाम् ।
किंयत्तदेतदिदमां ट इणा वाऽऽम एसिं स्यात् ॥ ६९ ॥
किंयत्तद्भ्यो ङस आसः स्यादीप्रत्यये स्सा से ।
त्रिषु ङेर्हिं प्राक् पुंवच्चाऽऽला आहे इआ दार्थे ॥ ७० ॥
सर्वैकान्येभ्यश्च ङसेर्दो त्तो प्राङ् न दीर्घश्च ।
इदमो दस्य च लुक्स्यादो च तदत्तो च सह ङसा से स्यात् ॥ ७१ ॥
आमा णं सिं स्यातामस्टाभिसि णः किमः कः स्यात् ।
इदम इमः स्यादः स्सिंस्सयोर्न वा दस्य हो ङिना न स्थः ।
क्लीबे स्वम्भ्यामिदमिणमिणमों सममेणमेतदोस्टाभ्याम् ॥ ७२ ॥
त्तो पञ्चम्यास्तलुक् तोत्थे सावक्लीबे तदश्च सः ।
अदसो मुः सुना वाह युष्मदस्तुं तुमं तथा ॥ ७३ ॥
तं चामा स्यात्तुज्झे तुम्हे तु जसा शसा वो च ।
टाङिभ्यां तइ तुमए तए तुमे तुमइ टा तुमाइ भवेत् ॥ ७४ ॥
तुज्झेहिं तुम्हेहिं भिसा तु ङसिना तुमा तुमादो च ।
तत्तो तुमाडु च तुमाहि तइत्तो चेति षट् प्रोक्ताः ॥ ७५ ॥

भ्यसि तुम्ह तुज्झ तुमेत्येषां रूपाण्यदन्तवच्च स्युः ।
तुह तुज्झ तुम्ह तुम्म तु तव तुम च ङसा टया च ते दे ऽसः ।
तुज्झाणं तुम्हाणं वो तुम्हाम ङिना तुमम्मि न वा ॥ ७६ ॥
तुज्झतुम्हौ सुपि स्यातां शाकल्यस्यात इष्यते ।
सुनाऽस्मदोऽहं अहअं अहम्मि अहमित्यमी ॥ ७७ ॥
अम्मिरमा च मि चैके ममं मं अम्हे जसा शसा णे च ।
टा मे ममाइ टाङिभ्यां समं मइ मए उभौ ।
भिसा णे अम्ह अम्हाणं अम्हे अम्हेहिमित्यमी ॥ ७८ ॥
ङसिना ममादु मत्तो ममाहि ममादो मइत्तो स्युः ।
भ्यस्यम्हममौ स्यातामम्हत्तोऽहेहिमित्येके ।
मम मे मह मज्झ ङसाऽऽमा णे अम्हाणमम्हमम्होम्हाः ॥ ७९ ॥
ङिना ममस्सिं ममम्मि स्यातामम्हेसुं मम्हिसुं ।
अम्हासुं स्युः सुपा स्यादौ द्वेर्दोवेस्ती सजश्शसः ॥ ८० ॥
तिण्णि स्याद् द्वेस्तु दोदोण्णिदुवेवेण्णयस्तथा ।
पदे परे दुः समासे कुत्रचिद्दोश्च दृश्यते ॥ ८१ ॥
चतुरश्चत्तारो चत्तारा चत्तारि चत्तारे ।
अन्यत्र तु चतुरेषामोण्णमदन्तवच्छेषः ॥ ८२ ॥
न ङिङस्योरेदातौ पञ्चादेर्भिस्सुपोः क्रियासाङ्ख्या ।
षष् छक भिस्यत एच्छा भ्यसि क्रियां भिस्सुपोश्च स्यात् ॥ ८३ ॥
द्वित्वे बहुवचनं षष्ठी तु चतुर्थ्याः क्वचित्त तादर्थ्ये ।
बहुलमनुस्वारः स्याद्दाम्ङिभिसिसुप्सु विनिमयश्च सुपाम् ।
वीप्सायां पूर्वपदे भवेद्द्वितीयैकवचनं वा ॥ ८४ ॥

षष्ठः पादः ।

लङ् भूतभाविनोर्वा स्याददन्तस्योभयं पदम् ।
परस्मैपदमन्येषां तेतिङोरेदितौ स्मृतौ ॥ ८५ ॥
एर्मिङेटि मिङ इत्लुक्वा प्रायेणात एदितातः स्युः ।
भूम्नि न्ति हइत्था मोमुमा अतोऽन्ते तु वा प्रथमे ॥ ८६ ॥
थक ईम इज इत्येतावस्तेः सिः सिङा मिङाऽम्हि म्हि ।
अम्हो म्होऽम्ह मसा त्थ थताभ्यां भूत आसि आहेसि ॥ ८७ ॥
अकास्यकासमी स्यातां स्थानेऽकार्षीदकार्षमोः ।
शतृशानचोर्न्तमाणौ लङ्क्त्वे वाऽत एव माणः स्यात् ।
ईश स्त्रियां भविष्यति हिः स्स च शतृशानयोर्लुक्वा ॥ ८८ ॥
स्सा होपमे भिङा स्सं हिस्सो हित्था तु मोमुमैः स्याताम् ।
एकवचनं च हित्था भवेद् द्वयोः प्रथममध्यमयोः ॥ ८९ ॥

काइं दाइं कृदाणोः स्तः आदीनां सोच्छमादयः ।
अचिन्त्यवच्चिष्वपि ते स्सस्साहां लुक् च हेस्तु वा ॥ ९० ॥
लिङ्लोटोरेकस्मिन्सु सु मु स्युर्मध्यमे हिरेकाचः ।
अत उत्तरस्य लोपो नित्यं स्यान्मनि न्तु हु मो ॥ ९१ ॥
ओजाही च तिङा वा अज्जा लङ्लुङ्लृङां चापि ।
मध्ये चैकाचो न आन्तिन्स्योर्लृटि च कर्तरि यक् ॥ ९२ ॥
अस्मादिहिश्च भूते स्वीअः स्यात् हीअ एकाचः ।
प्रायेण वर्तमानेऽप्येतौ स्यातां पुरादियोगे च ॥ ९३ ॥
णिङ आवे वा प्रायेणादेरातोऽत् क्वचिदवश्च ।
भावे कर्मणि चावे न स्यादावश्च कृति ण्कादौ च ॥ ९४ ॥

सप्तमः पादः ।

भवतेर्होहुवौ स्यातां प्रादुर्भादेर्भवो भवेत् ।
क्ते हूः प्रकृतिरेव स्यात्प्रादुराविःसमुद्भवः ॥ ९५ ॥
प्राडुष्पश्च त्वरस्तूरतुवरौ क्ते तुरो भवेत् ।
नुदो णोल्लो घोलघुम्मौ घूर्णेर्दूमस्तु दूयतेः ।
पाटेः फालस्तृपेस्थिप्पो ज्ञो जाण मुण इत्युभौ ॥ ९६ ॥
स्मरतेर्भरसुमरसुढा वेः सूरः सरश्च दीर्घो वा ।
म्हर इत्येके प्राम्हत्र जल्पेर्जम्पः क्षियो झिजः ॥ ९७ ॥
हाकछक्कः क्षुधेर्धुक्को ग्रन्थेर्गुंथो गिरो गिलः ।
निरः पतेर्वलो माक्को माणो वा ममवावपि ॥ ९८ ॥
व्युत्पद्यतेर्विढप्पस्तिङि भावीहौ भियः स्याताम् ।
णिङि भाअभिसौ म्लायो वा वाअ मिलाअ इत्येते ॥ ९९ ॥
जृम्भेर्जंभाअजंभाहौ प्रादेर्जंभ च दृश्यते ।
वष्टि जंभइ जंभाहा इति वापि च कश्चन ॥ १०० ॥
चिजश्चिणः स्यादुदो वा अद्याजः सद्दो भवेत् ।
क्रीञः किणो वेस्तु वा स्यात् ध्मो धमः सोद उद्धुमा ॥ १०१ ॥
उद्धुमाअ च केषांचिद् प्र ओजिम्हेजिहावपि ।
ग्रसेर्घिसः स्थगेरोत्थडक्कौ खुप्पभिसौ प्लुषेः ॥ १०२ ॥
सक्कसप्पौ सृपेश्चञ्चरंपरंभास्तु वक्षतेः ।
वाहवासाववाह्णाहिकाख्योः सोवसुवौ स्वपेः ॥ १०३ ॥
समो गुपेर्जवो वा स्यात् र्धुंघलुम्मलुक्काः क्षुधेः ।
तृषादीनामुपान्त्यस्य ऋदृरिः स्यादतोऽन्यतः ॥ १०४ ॥
आप्नोतेरावच्चसीरा कुह रोसाण पुस झ मृजेः ।
क्षरतेर्झर ईर्ष्यतेः संग्राम्यां सोज्झरौ कः ॥ १०५ ॥

आवी च खादिरमध्वीरालोऽड्डा निय्यमन्यम्यो: ।
स्युः धुंकधुंकपुरक्षाः प्रोक्तेविक्कमस्तु वेदयतेः ॥ १०६ ॥
गुब्जतोऽलुट्टुखुड्डास्तुडतेस्तवधुणधुवाः स्तौसेः ।
छिदिभिद्योरन्त्यो न्दो ओ युजिगुध्योर्णिश्च नियुञ्जः स्यात् ॥ १०७ ॥
रुधो म्भम्धौ क्वथेर्डः स्याद्वेष्टतेश्च ल्ल डस्समोः ।
खृधो ढुक्कौ शदिपतोर्डो वृधो ढुः कृपेर्वे वाः ॥
जखो वुढ्यादेः कृतेट्टो मज्जिनृत्यो रुदो व्वौ ॥ १०८ ॥
अक्षोद्विजेर्हंमिखनोर्मौ वा रुध्यादिवृदीर्घः ।
शकिलभ्योर्द्विः शम्यादीनां वा मीलतेः प्रादेः ॥ १०९ ॥
हुश्रुजिल्लूधून्भ्यो णः पूर्वो ह्रस्वश्च हुणहुवौ च हुवः ।
क्त्वादौ श्रुवो वा जश्च जेर्लुनातेरुदो लुवः ॥ ११० ॥
क्त्वादौ लवो वा धूञो धुणधुवौ च पुणर्नते ।
यको व्वो वा ग्रहेर्गेण्हर्हिंदौ क्त्वादिषु घे न वा ॥ १११ ॥
वुड्डखुप्पौ मज्जतेः स्याद् रंधो राधयतेः स्मृतः ।
एवमितरेऽपि वेद्याः शेषाणां स्याद्यन्तत्वम् ॥ ११२ ॥
अङ्कादेशा बहुलं रेहो वा राजतेस्त्यजञ्छड्डुः ।
पुलनिअनिअच्छजोवअवक्खपुलोअपुलआ दृशेः सम ॥ ११३ ॥
दंसो णिङि आयो यो लोपो विन्दुमुंचादेः स्यात् ।
वेर्घट्टतेर्विछ उदा णिक्योग्घो विचरतेर्वीणः ॥ ११४ ॥
कृञः कुणः स्यात् का नित्यं तिकि भूतभविष्यतोः ।
क्त्वादौ च घोट्टः पिबतेरस्तेरच्छो हसो स्हसः ॥ ११५ ॥
नेः सहतेः सुढोऽपेनी अल्लः स्याद्भुतेरुदोल्लट्टः ।
पर्यस्यतेस्तु पल्लट्ट खुज्ज पल्लत्थ ह्रस्वेते ॥ ११६ ॥
चोरेस्थणिल्ल उड्डाहेरोम्गाहो लुढेर्लोट्टः ।
गुंओल्लपण्णाढपरिहट्टा विलुलतेर्मताः ॥ ११७ ॥
खिदेर्विसूर खौनातेः खउरो क्षलतेर्मुरः ।
कक्कप्पकाकंपकाकम्भकाकंभा विना कपेः ।
कुथेर्जूरः कथेः साह ओग्गहः स्यात्प्रतीच्छतेः ॥ ११८ ॥
कण कोणाः क्रमेर्वोकाहंपौ रप्प अप्पण्णाः ।
अहिसाअअाका रह उल्लुवकमाउंपाः स्युः ॥ ११९ ॥
भ्रमतेर्ढुंढुल्लः स्यात् शुभज खीलः क्षुपेस्तु वतुलाव: ।
आगमआहम्माअल्यौ कालेर्लुबअंपी स्तः ॥ १२० ॥
पिञ्जरअयोवपरिरंबा मध्येञ्चतेर्वोक्कः ।
कंखाकुंची स्यात्कौतेर्वज्जुरित्यवसः स्यात् ॥ १२१ ॥

विरचेर्विहिविल्लः स्यात्पप्फोडः प्रस्फुटेस्तिमेस्तिण्णः ।
तिण्णाअश्च प्राङ्घिवतेर्दुक्कः स्यात्परेर्विभालः स्यात् ॥ १२२ ॥
चर्वेश्चप्पः स्यात् स्वदतेश्चक्खः पृच्छतेः पुच्छः ।
आवर्तेर्जम्भः स्यात् प्रतेरिणः पत्तिआअः स्यात् ॥ १२३ ॥
उण्णालयंगगुलुगुंछा उक्षामेक्खसेर्वजः ।
प्रतिपालयतेश्चिरमालविरीहौ चूरमुम्मुरौ चूर्णेः ॥ १२४ ॥
तिक्खालस्तेजयतेल्लुद्द उच्छुम्यतेष्ठवः स्थापेः ।
उत्सृज ओत्थल्लोत्थल्लौ येरिल्लः स्फुरश्चुलुचुकः स्यात् ॥ १२५ ॥
क्भसफिट्टौ भ्रंशेः प्रसरतेः पभल्लश्छिवच्छुपदेः ।
विकसेस्तु विहसवोसट्टविसट्टास्तिड्डवस्ताडेः ॥ १२६ ॥
प्रादेर्धात्वादिर्द्विगम्यादीनां धकान्तोऽपि ।
कुम्हणोस्तु कीरहीरौ तीरस्तु शक्नुवोस्तुपशिक्खप्पः ॥ १२७ ॥
दुहलिहवहतीनां दुब्भलिब्भवुब्भा स्तोर्वीसः ।
स्युर्वेप्पगेज्झघेज्झा ग्रहेः कथेः सासणवरिज्जौ ॥ १२८ ॥
ज्ञो णज्ज णव्व इत्येतौ दादीनां च द्विआद्याः ।
येन रुदादे रुण्णाद्याः प्रागादेशभेदाश्च ॥ १२९ ॥

अष्टमः पादः ।

हुं दाने वारणे प्रश्ने स्मृतौ हु क्खु खु निश्चये ।
संभावने वितर्के च णाइ माइ अलाहण ॥ १३० ॥
निषेधार्था उपालम्भे समासौ त्तिरितेर्भवेत् ।
भो सूचनावितर्कानुतापप्रकोपविस्मये ।
डं क्षेपे विस्मये खेदे वितर्के सूचने तथा ॥ १३१ ॥
नन्वर्थोपमयोर्णं स्याद् हद्धि खेदानुतापयोः ।
अंतो संतो च मध्यार्थे हो स्यादामन्त्रणार्थकम् ॥ १३२ ॥
णवरं तु केवले स्याण्णवर च णवरि त्वनन्तरार्थेऽपि ।
पिव विव सिव अ इवार्था इर किर किल निश्चयाख्याने ॥१३३॥
किह कीस किणो प्रश्ने पि वि अप्यर्थे तिरि तिरोऽर्थे ।
चेअ चिअ एवार्थे अ स्मरणे णवि वैपरीत्ये स्यात् ॥ १३४ ॥
णो खेदामन्त्रणवैचित्र्यवितर्कप्रकोपेषु ।
अव्वो विस्मयसूचनसंभावणखिन्नतानुतापेषु ॥ १३५ ॥
दाणिं एण्हिं अणहा इह एत्ताहे च दाणि एत्तूण ।
अधुनार्था उअ पश्येत्यर्थे वे व्वे वले च संबुद्धौ ॥ १३६ ॥
झत्ति सहसत्ति झत्ति सअत्ति णवरि एक्कसरिसिआ पद् ।

शीआर्थः कहिं थोवें आम भवतुर्णो वहिं काहे ॥ १३७ ॥
खल के दे इर पादप्रपूरणे हाम एवमित्यर्थे ।
शेषं तु संस्कृतात्स्यात् तादृश एवात्र तु समासाः ।
तत्र निषिद्धाश्च स्युः पूर्वनिपातोऽन्यथा प्रायः ॥ १३८ ॥

नवमः पादः ।

शौरसेनी महाराष्ट्याः संस्कृतानुगमात् क्वचित् ।
नेद्वेतसाङ्गारयोः स्यादोत्वं च बदरादिषु ।
यथादिषु क्वचिद्ह्रस्वः पिण्डादिष्वेदकिंशुके ॥ १३९ ॥
मुक्तापुष्करवर्जं तुण्डादिष्वोदुदूखले द्वा च ।
एदीदृशकीदृशयोरित्पुरुषे च मधुविष्ठिरोपर्योः ॥ १४० ॥
इद्वेदनादेवरयोरत्ववत्वे प्रकोष्ठके ।
अइर्देवे गौरव आदउत् कौरवपौरवे ॥ १४१ ॥
ऋण्यादौ यादशाद्याः स्यू रुक्खो वृक्षस्य केवलः ।
अपदादावयुजां शीकरचन्द्रिकयोर्भमौ ॥ १४२ ॥
अपताकाव्यापृतगर्भितेषु बहुलं तकारो दः ।
पो वः स्याच्च कबन्धे पमावपूर्वेऽवरूवं वा ।
यो धोऽप्रथमपृथिव्योर्भरिते थस्तस्य न दलोपः ॥ १४३ ॥
चमौ वृषवधुषार्यौ हरिद्रादिषु लः क्वचित् ।
फो हो नो पाषाणे दशचतुर्दश्योरनाम्नि वा ॥ १४४ ॥
आदौ पदस्य शावे छो न स्याल्लाङ्गलादौ णः ।
षष्ठ्यां लश्च किराते चो डः स्याद्धमानस्य ॥ १४५ ॥
सर्वत्र युक्तस्य न खः स्फोटकयोस्थितस्य ठः ।
क्षणक्षीरसदृक्षाणां छो डः सम्मर्दगर्दभे ॥ १४६ ॥
कूष्माण्डे होऽभिमन्यौ जश्चिह्ने न्धोऽथ विभाषिताः ।
बाष्पे हो भिन्दिपाले ण्डो ण्यन्यज्ञेषु न ह्रस्मौ ॥ १४७ ॥
संधीनां विश्लेषा बहुलं नाज्लुग्विशेषाः स्युः ।
पुनरपि पुणरवि कौतूहलसेवास्थूलके द्वित्वम् ॥ १४८ ॥
कालायसभाजनयोर्लुगिदानीमस्तु बिन्दोर्वा ।
परिवर्तनं करेण्विदरथयोर्नं स्याद् बृहस्पतौ च भजः ॥ १४९ ॥
त्यस्य सं लक्ष्यानुसाराश्लिष्टं स्यात्स्वाययोरित्थः ।
कृतमित्याद्युक्ता स्यात्तयोः कमलादावपि ॥ १५० ॥
आवृतो दुर्वासः सौ दो करेवादयः क्वचित् ।
केरे इहुच्चां म्मि अहो दो म स्यादुक्ता विनाम् ॥ १५१ ॥

टाङसिङस्कीनामेशिर्त्तीयका मादरं मातुः ।
ई न किमादेः क्लीबे जश्शसोर्णि वा न चैसिमिदमादेः ॥ १५२ ॥
आस स्सा से सो किमादेः स्यात्तामेव कुदो इदो ।
ताहादिरामेदमः सिमिहस्येघो विधीयते ॥ १५३ ॥
क्लीबे स्वम्भ्यामिदमिणं सुनेअमअमम्यतः ।
नैसैतदोऽह्रादसश्च ङसिङस्म्यामदो भवेत् ॥ १५४ ॥
अथ युष्मदस्तुमं स्वम्भ्यां तुम्हे भवति जश्शस्म्याम् ।
टाङिभ्यां तु तए स्यात् तुम्हः स्याद्भिस्भ्यसाम्सुप्सु ॥ १५५ ॥
ङसिना समं तुमादो ते दे तुम्हा ङसा शसाम्भ्यां वो ।
अहमस्मदः सुना स्याज्जसा वर्अं स्याच्छसा चाम्हे ॥ १५६ ॥
ममभा टया मए स्यान्मइ च ङिना स्याच्च मज्झ ङसा ।
आमाम्हं अम्हाणं ङसिना मत्तो ममादो द्वौ ॥ १५७ ॥
धातोः परस्मैपदं स्यान्निषु प्रायेण लङ् भवेत् ।
लोङ्धियादौ भाविनि लट् त्यादेर्दसस्य भूम्नि धः ॥ १५८ ॥
उत्तमे स्हो भविष्यति स्सश्च स्यादौ स्समेव च ।
न जाज्जाह्रा सोच्छमाधा अत एत्त्वं तुमादिषु ॥ १५९ ॥
भुवो भो होश्च शाकल्यमते स्यात्क्त्वातुटोर्भवः ।
न क्ते हुः पक्ष्यतेः पेच्छो ब्रुवो बुवः कथेः कधः ॥ १६० ॥
घ्रो जिग्घः स्याज्ज्ञातेर्माणः फुंसो मृजेः क्षुदः खुंदः ।
घूर्णो घुम्मः स्तौतेस्थुणो मियो भा घसः सृजतेः ॥ १६१ ॥
क्षुपञ्छिगाच्छुवौ भावकर्मणोस्तु छुवो भवेत् ।
लुटि दाणो दह भवेत् यक्क्त्वायच्सु द इष्यते ॥ ॥ १६२ ॥
घर्वेश्चन्वो ग्रहेर्गेण्हो गेज्झघेप्पौ यका सह ।
न क्तवतुतव्येषु कपिलो गेण्हमिच्छति ॥ ॥१६३ ॥
शक्नोतेः सक्कुणसक्कौ तीरो भावकर्मणोर्न स्यात् ।
म्लायो मिलाश्च हुश्रुजिलूनां णोऽन्ते यका न व्वः ॥ १६४ ॥
स्थश्चिट्ठ उदोत्थः स्यात् स्वपेः सुअः स्याल्लुङादिकेषु सुवः । ·
स्मरतेः सुमरः शीङ्रुजिरुदां सुआरोवरोदाः स्युः ॥ १६५ ॥
मजेः खुप्पो न स्याद्राजो रेहः कुणश्च कुणः ।
मो हनिखन्योर्दुह्भाद्यो यका द्विर्गमाद्यन्तः ।
बहुलं भीष्मादेर्भिष्फाद्याः स्युर्नामनि क्विबन्ताः स्युः ॥ १६६ ॥
द्रागित्यर्थे दहत्ति क्खु निश्चये विन्दुतः कलुक् ।
एवार्थे जेव स्याद्विन्दोर्जो कुव्वो द्विश्च वा भवेत् ।
नन्वर्थे णमित्यर्थे विअ कचिदुव्वश्च पूर्ववल्लेयम् ॥ १६७ ॥

दशमः पादः ।

प्राच्यासिद्धिः शौरसेन्या ओववाणो भविष्यति ।
मूर्खे मुक्खो भवत्यं भोदि भवे तु भवदु च ।
अंकुरं केचिदिच्छन्ति प्रकृते वहुणं भवेत् ॥ १६८ ॥
अत्र आविदीनसंदुद्धौ हीहीभो परितोषे ।
जेण जिण चैवार्थेऽनुले हीमाणहे भविद विषादे ॥ १६९ ॥

एकादशः पादः ।

आवन्ती स्यान्महाराष्ट्रीशौरसेन्योस्तु संकरात् ।
अस्कः सरके वस्वस्तूणस्तिकं अ आ भविष्यति ॥ १७० ॥
मध्ये च हो भुवः पेच्छो दृशः स्याद्दरिसो णिहि ।
शृणोत्यादेर्यका सुव्वाद्याः प्राग्वत्सोच्छमादयः ॥ १७१ ॥
धातूनां द्वे पदे स्यातां चिअ चेअ इवार्थकौ ।
आवन्त्यामेव बाह्लीकी किं तु रस्यात्र लो भवेत् ॥ १७२ ॥

द्वादशः पादः ।

मागधी शौरसेनीतः षसोः शो रस्य लो भवेत् ।
क्षस्य स्को न खलु शब्दस्य वसतौ तस्य धो भवेत् ॥ १७३ ॥
स्थहट्टच्छानामुपरिस्थः शो बुलुम्बुभुक्षायाम् ।
धो ह्रो गौरविते गोमिको वयस्ये वशंसः स्यात् ॥ १७४ ॥
शृगालस्य शिआलः स्यात् कोष्णादेः कोशणादिः स्यात् ।
हृदयस्य हडक्कं स्यान्मातुः स्यान्माईका बटौ वडुक्कः ॥ १७५ ॥
गणनायां गण्णा स्यात् पिशाचके पिश्चचः प्रोक्तः ।
कुक्षे कुश्शो रत्ने लदनं चजयोरुपरि यः स्यात् ॥ १७६ ॥
के दीर्घो वा क्सो ङाभिश्च कश्चिदुदवापयोः स्थाने ।
सौ पुंस्येदिदावेदोतौ संबोधने प्रायः ॥ १७७ ॥
आह्वाऽऽक्षेपे ह्रो वा क्सो भवेत्साङ् च दीर्घः स्यात् ।
अहमित्यर्थे हक्के हके च हक्को हगे हगा चेति ।
युष्मानर्थे तुम्हे तुम्हे स्यातां चिट्ठस्व तु चिष्टः ॥ १७८ ॥
भविष्यति भुवः स्यातां भविस्सदि भुविस्सदि ।
कृतमृतगतानां क्तो कडे कडमाणे कचिच्च तु ॥ १७९ ॥
तुल्यत्वपक्ष वहुलं सुपां दीर्घस्तिकं क्वचित् ।
शौरसेन्या [illegible] ॥ १८० ॥

त्रयोदशः पादः।

मागध्याः शाकारी क्षस्य श्रो वा सदक्षदुश्चेके।
श्चिण्टो स्थिश इत्येके स्थक्सौ क्वापि प्रकृत्यापि॥ १८१॥
को बहुलं वर्णानां विकारलोपागमाश्च स्युः।
सुप्तिङ्विभक्तिलिङ्गव्यत्यासाः स्वरविकर्षश्च।
लोपः सुपां क्वचित्स्याद्युक्तात्पूर्वो गुरुश्च न वा॥ १८२॥

चतुर्दशः पादः।

चाण्डाली मागधीशौरसेनीभ्यां प्रायशो भवेत्।
गौरवे संबोधने सावस ओत्वं विधीयते॥ १८३॥
असंबुद्धौ च कोऽप्याह जस एप्स्यात्स्त्रियामपि।
ङसः शः स्यात् म्मिच ङेः स्यात् इट्ठोपरि न शः क्वचित्।
क्त्व इअः स्यादिह प्रायो ग्राम्यशब्दार्थपार्थवम्॥ १८४॥

पञ्चदशः पादः।

चाण्डाल्याः शाबरीसिद्धिस्तन्मूलेभ्यः क्वचित्क्वचित्।
अतः सावेदितौ चात् स्यात् संबुद्धौ गौरवे सदा॥ १८५॥
हके स्यादहमित्यर्थे भवेतामिहिमौ च ङेः।
केरके केअको वा स्यात् सर्वमन्यत्तु पूर्ववत्॥ १८६॥
शाबर्यामेवौड्रीयोगात्तद्देश्यशौरसेन्यादेः।
आभीर्यप्येवं स्यात् क्त्व इअउऔ नात्यपभ्रंशः॥ १८७॥

षोडशः पादः।

टाक्की स्यात् संस्कृतं शौरसेनी चान्योन्यमिश्रिते।
हरिश्चन्द्रस्त्विमां भाषामपभ्रंश इतीच्छति॥ १८८॥
[अपभ्रंशो हि विद्वद्भिर्नाटकादौ प्रयुज्यते।]
उत्स्यात् पदान्ते बहुलमेच टो हंहुमौ भ्यसः॥ १८९॥
आमो वा हं किमादेः स्यात्प्राग्रीदैश्च विधीयते।
त्वमित्यर्थे तुंग भवेदहमर्थेऽम्मिहुंमसाः॥ १९०॥
ममेत्यर्थे महुं च स्याद् यथा जिध तथा तिध।
दिङ्मात्रमुक्तमुन्नेयं शेषं शिष्टप्रयोगतः॥ १९१॥

सप्तदशः पादः।

नागरं तु महाराष्ट्रीशौरसेन्योः प्रतिष्ठितम्।
अनादावयुजां कखतथां गघदधा न वा॥ १९२॥
व्यासादेर्यस्य रेफः स्याद् प्रकृत्या रफरतौ क्वचित्।

अतोऽस्त्रियां डा बहुलं ङी स्त्रियां त्रिषु डुर्भवेत् ॥ १९३ ॥
इह च्छन्दोनुरोधेन वर्णानां गुरुलाघवम् ।
दीर्घताह्रस्वता सुब्लुक्सुप्तिङ्लिङ्गविपर्ययाः ॥ १९४ ॥
उश्च स्यमोर्हों च कस्ये वा सौ पुंस्यत ओ क्वचित् ।
जसो हे च स्त्रियामुश्च जश्शसोरिं नपुंसके ॥ १९५ ॥
दीर्घो वा त्रिष्वेंटो हिं भिस्ङिसुपां ङसेस्तु हे हो च ।
हं हुं भ्यसो [हे हो सु च ङसो हं हुं स्यातां चामः] ॥ १९६ ॥
ङेरे च स्यादिदुद्भ्यां ट एणश्चाहिं च वा भिसः ।
स्त्रियां च ए च संबुद्धौ सौ हे च त्रिषु हो जसः ॥ १९७ ॥
अतः प्राकृतवद्रूपं टाभिस्ङस्ङिषु वेष्यते ।
किंयत्तदां तु प्रथमाद्वितीयासप्तमीविधौ ॥ १९८ ॥
दीर्घोऽस्से वा ङसादेशे.................... ...... ।
यत्तदोऽमा जउं तउं ङस्ङिभ्यां जत्थ तत्थ च ॥ १९९ ॥
......................इदम इमु पुंस्क्लीबयोर्न वा स्वम्भ्याम् ।
सुष्यदसोऽमु तदश्चेह सुपा एहो एहु च स्वम्भ्याम् ॥ २०० ॥
जे से एस सुना यत्तदेतदां युष्मदस्तुहुम् ।
तुम्हइमिति जश्शस्भ्यां तुम्हे च जसा तइं तु टाङ्यम्भिः ॥ २०१॥
तुम्हाहिं तु भिसा ङसिङस्भ्यां तुहतुज्झतुम्हतुब्भाः स्युः ।
तुम्हासुंतुम्हसुमौ सुपाऽस्मदो हमु सुना सार्धम् ॥ २०२ ॥
अम्हइमिति जश्शस्भ्यामम्हे च जसा मइं तु टाङ्यम्भिः ।
अम्हइमम्हहिमम्होऽम्हाइं चाम्हेहिमिति च भिसा ॥ २०३ ॥
ङसिङस्भ्यां मज्झमहुंमहाः सुपाऽम्हासुमम्हसुमौ ।
अनयोः पुनर्भ्यसामोः प्राकृतवद्रूपमिष्यते कैश्चित् ।
अपरैस्तुम्हहिं(मम्हहिं)मिति तुम्हह अम्हहेत्यन्ये ॥ २०४ ॥
प्रकृतिप्रत्ययसंधिलोपविकारागमाश्च वर्णानाम् ।
सुब्लुक् सुपां तिङां वा विपर्ययश्चात्र बहुलं स्युः ॥ २०५ ॥
परस्मैपदमेवात्र मसो हुं च इहिर्लुटि ।
ईसश्च स्यान्मसि कृञः कामहुं सर्वदा शतृ ॥ २०६ ॥
वदेर्वोल्लो दृशः पुम्मदेक्खौ पिबि तु [illegible] ।
[illegible] थक्क स्यो ग्रहेर्गुण्हः कृञः करः ॥ २०७ ॥
भजेर्भञ्जः प्रविशतेः पसवश्च [illegible] ।
[illegible] मुञ्चतेः ॥ २०८ ॥
[illegible] स्यापयतेस्तथा ।
[illegible] ॥ २०९ ॥

अष्टादशः पादः ।

प्राचडो नगरात् सिध्येच्चजोस्त्वरि यो भवेत् ।
चलोः शः स्यादमृत्यादेः प्रकृत्या रक्तताबुभौ ॥ २१० ॥
तदोष्टदौ पदादौ वा सैवेत्वेतस्य सोध्जि वा ।
खड्गस्य खंडु भवतेर्भोरप्रावौ वृषेर्वहः ॥ २११ ॥
भ्रुवो भ्रोः संस्कृतादिभ्यः शेषं लक्ष्यानुसारतः ।
अनयोर्यत्र साङ्कर्यं तदिष्टमुपनागरम् ॥ २१२ ॥

ऊनविंशः पादः ।

पैशाचिकीनां भाषाणां प्रथमा केकयाभिधा ।
संस्कृते शौरसेन्यां च सिद्धस्यैवात्र विक्रिया ॥ २१३ ॥
पञ्चस्वाद्यावितरयोः शषोः सो णस्य नो भवेत् ।
यस्य रिअः प्राग्ग्रस्थो वा कार्यं कष्टं च दृश्यते ॥ २१४ ॥
युक्तविकर्षो बहुलं प्रागच्च (स्यात्) किहं च गृहे ।
कुपचि क्वचित् पृथिव्यां पृथुनी हृदये हितपकं स्यात् ॥ २१५ ॥
पक्ष्मणि पखमः सूक्ष्मे सुखमः स्याद्विस्मये पिसुमभः स्यात् ।
प्रथमे पृथुममिवस्य पिव क्त्वस्तूनमेव स्यात् ॥ २१६ ॥
न्यण्यज्ञेषु ञ्जो वा टाङसिङस्ङिषु चि वा राज्ञः ।
नानोनयश्च तेषामिह शेषं शौरसेनीवत् ॥ २१७ ॥
मागधीसदृशं रूपमिष्यते युष्मदस्मदोः ।
केवलं त्वेतयोर्भस्य फर्वं नेच्छन्ति सूरयः ॥ २१८ ॥

विंशतितमः पादः ।

शौरसेनाभिधा त्वस्याः सस्य शो रस्य लो भवेत् ।
चवर्गस्योपरिष्टाद्यः कृतादिषु कडादयः ॥ २१९ ॥
क्षस्य च्छः स्यादविकृतेष्टस्य ष्टतस्तथयोः श ऊर्ध्वं स्यात् ।
त्वस्य स्थः क्वचिदिति केचिदतः सोरेदमो वा स्यात् ॥ २२० ॥
भधुनेत्यादिष्वर्येष्वहुनीत्याद्याश्च दृश्यन्ते ।
शेषं तु प्राकृतवद् वदन्ति केचित्तु मागधीवद्वा ॥ २२१ ॥
रलयोर्विपर्ययश्चेत् पाञ्चाली नाम पैशाची ।
इति षोडशधा भाषा मया प्रोक्ताः प्रयत्नतः ॥ २२२ ॥
इच्छा चेदितराद्वोऽप्यमत्रान्यमतवर्णितम् ।
संस्कृतसंकीर्णाभ्यां सहिता अष्टादशेत्याहुः ॥ २२३ ॥
बाह्लीकीपाञ्चाल्योरन्तर्भावाच्चतुर्दशेत्यपरे ।
संस्कृतसंकीर्णाभ्यां सह षोडश केवलं मते तेषाम् ॥ २२४ ॥

APPENDIX IV

प्राकृतसर्वस्वस्य

गणपाठः ।

१. अकृतज्ञादिः —

अकृतज्ञविज्ञदैवज्ञमनोज्ञाल्पज्ञसुकृतज्ञाः ।
अज्ञात्मज्ञपरज्ञाभिज्ञप्रज्ञाश्चैवमाद्याः स्युः ॥ 3. 6

२. आत्मादिः —

आत्मब्रह्मोक्षपूषाध्वमूर्धग्रावयुवादयः ॥ 5. 53

३. ऋत्वादिः (i) —

ऋतुर्मृदङ्गो निभृतं वृतं परभृतो मृतः ।
प्रावृड्वृती तथा वृत्तवृत्तिभ्रातृकमातृकाः ।
मृणालपृथिवीवृन्दावनजामातृकादयः ॥ 1. 35

४. ऋत्वादिः (ii) —

ऋतुरजततातसंयतकिरातसंहृतिसुसंगतक्षतयः ।
संप्रति सांप्रतमुपसर्गात् परतः कृतिवृती वृतश्चापि ।
प्रभृतिर्वृतमित्याद्या ऋत्वाद्याकृतिगणे ज्ञेयाः ॥ 2. 7

५. ऋष्यादिः —

ऋषिः कृपा कृतिः कृत्या कृपाणः कृपणो वृषः ।
शृगालः पृथुको गृध्रो मृगाङ्को मसृणं कृषिः ॥
शृङ्गारभृङ्गभृङ्गारवृष्टिबृंहितवृश्चिकाः ।
वितृष्णो हृदयं गृष्टिः सृष्टिर्दृष्टिस्तथा परे ॥ 1. 34

६. क्षमादिः —

क्षमावृक्षक्षणोत्क्षिप्ता लक्ष्मणो दक्षवक्षसी ।
क्षारः क्षुण्णं तथोक्षा चेत्यादयः स्युः क्षमादयः ॥ 3. 42.

७. क्षुरादिः —

क्षुरक्षितिक्षणक्षीरक्षयक्षेत्रक्षपादयः ।
इक्षुक्षुधाक्षुती चेति क्षुरादिः कथितो गणः ॥ 3. 40

८. गर्दभादिः —

गर्दभसंमर्दौ विच्छर्दिवितर्दी कपर्दविच्छर्दौ ॥ 3. 30

९. गृहीतादिः —

गृहीतवीडितालीकद्वितीयकतृतीयकम् ।
गभीरानीतपानीयकरीषादिरयं गणः ॥ 1. 21

१०. तन्व्यादिः —

तन्वी लघ्वी मृद्वी पट्वी साध्वी च गुर्वी च ।
पूर्वी च बह्वयपिरवी पृथ्वी चेत्यादयः प्रोक्ताः ॥ 3. 94

११. तुण्डादिः —

तुण्डकुट्टिमताम्बूलमुक्तापुष्करपुस्तकम् ।
तथा लुब्धककुद्दालकुम्भीकुन्तलमुद्गराः ॥ 1. 24

१२. तूर्यादिः —

तूर्यपर्यन्तसौन्दर्यशौटीर्याश्चर्यधैर्यकम् ॥ 3. 21

१३. दैत्यादिः —

दैत्यवैदेहवैदेशवैशम्पायनकैतवम् ।
स्वैरवैशाखचैत्यादिरेष दैत्यादिको गणः ॥ 1. 43

१४. दैवादिः —

दैवं भैरवकैरवचैत्राः कैलासवैरजैत्राद्याः ॥ 1. 44

१५. धूर्तादिः —

धूर्तार्तिकीर्तिसंवर्तिवार्ताकार्तिकमूर्तयः ।
कर्तरीकीर्तनावर्तिवर्तमानमुहूर्तकाः ।
निर्वर्त्योद्वर्त्यमूर्ताश्च कर्तृभर्तृमुखास्तथा ॥ 3. 27

१६. नीडादिः —

नीडव्याहृतमण्डूकस्रोतांसि प्रेमयौवने ।
त्रैलोक्यस्थूलतैलर्जुस्थूणार्थस्थाणुमुख्यकाः ॥ 3. 71

१७. पद्मादिः —

पद्मवत्सरकाश्मीरवेश्मसद्मापरादयः ॥ 3. 94

१८. परुषादिः —

परुषं परिघः परिखा परिधिः पनसश्च परुषादिः ॥ 2. 36

१९. पर्यस्तादिः —

पर्यस्तः पर्याणं पर्यङ्कः सौकुमार्यं च ॥ 3. 24

२०. पौरादिः —

पौरः कौरवपौरुषशौचौचित्यानि कौशलं क्षौरम् ॥ 1. 49

२१. पिण्डादिः —

स्युः पिण्डपिष्टसिन्दूरविष्णुधम्मिल्लविष्टिबिल्वाद्याः ॥ 1. 15

२२. प्रत्यादिः —

प्रति वेतसः पताका हरीतकी व्यापृतं मृतकम् ।
प्राकृतमिति सहैते प्रत्यादिगणः समुद्दिष्टः ॥ 2. 10

२३. मांसादिः —

मांसं मांसलकंसुकमेवमिदानीं कथं नूनम् ॥ 4. 25

२४. माधुर्यादिः —

माधुर्यधुर्यगाम्भीर्याचार्यस्थैर्यमभ्यर्यं तिर्यक् ॥ 3. 22

२५. मुकुटादिः —

मुकुटयुधिष्ठिरगुर्वीकर्बुरमुकुरगुल्मसौकुमार्याद्याः ॥ 1. 26

२६. यथादिः —

यथातथातालवृन्तप्राकृतोत्खातचामराः ।
चाटुप्रवाहप्रस्तावप्रहरा हालिकास्तथा ।
मार्जारश्च कुमारश्च मरालः खादितादयः ॥ 1. 13

२७. यावदादिः —

यावत्तावद्देवकुलमेवमेवावटस्तथा ।
जीवितावर्तमानाद्या विज्ञेया यावदादयः ॥ 4. 9

२८. वक्रादिः —

वक्रत्र्यस्राश्रुश्मश्रुनिवसनदर्शनस्पर्शाः ।
शुल्कमतिमुक्तमनस्विगृष्टिपुच्छातिमुक्ताद्याः ॥ 4. 20

२९. व्यत्ययादिः —

व्यत्ययचैत्यात्ययसामर्थ्योत्तिष्ठानवयपदे च ।
उत्पलमित्यत्र गणे केचिद् गणोऽयमसौ न चेच्छन्ति ॥ 3. 32

३०. शय्यादिः —

शय्यासौन्दर्यपर्यन्तआश्चर्याश्चर्यकोत्कर ।
वल्लीवृन्तोत्कराद्याश्च शय्यादिरिति कीर्तितः ॥ 1. 7

३१. समृद्ध्यादिः —

समृद्धिः प्रतिसिद्धिश्च प्रसिद्धिः प्रकटं तथा ।
प्रसुप्तं च प्रतिस्पर्धी मनस्वी प्रतिपत्तथा ।
अभियातिः सदृक्षं च समृद्ध्यादिरयं गणः ॥ 1. 3

३२. सेवादिः —

सेवा कौतूहलं दैवं निहितं नखजानुनी ।
त्रैलोक्यं कर्णिकारश्च वेश्या भूर्जं च दुःखितम् ॥
उत्सवोत्सुकदीर्घैकशिवतूष्णीकरश्मयः ।
दुष्करो निष्कृपो रात्रीश्वरदुर्लभनायकाः ॥
वह्लापिवादयः कर्मकरो मन्ये परस्परम् ।
अश्वाश्चित्तपुष्याद्याः प्रावीणश्च अभिश्वसी ॥ 3. 75

३३. सैन्धवादिः —

सैन्धवभैक्षाजीविकनैयोगिकपैण्डपातिकाः प्रोक्ताः ॥ 1. 45

३४. सौन्दर्यादिः —

सौन्दर्यं शौण्डिकः शौण्डो दौवारिकोपविष्टके ।
कौक्षेयपौषपौलोमीमौञ्जीदौःसाक्तिकादयः ॥ 1. 52

३५. हरिद्रादिः —

मुखराङ्गारयुधिष्ठिरसुकुमाराश्चरणपरिचकरुणाश्च ।
परिखा किरात इत्यादयो हरिद्रादयः प्रोक्ताः ॥ 2. 29

APPENDIX V

Unnamed Authors and Untraced Quotations.

1. अत्र केचिद् ... विकल्पमिच्छन्ति । ... 1. 21
2. अनयोः पुनः ... कैश्चित् । अपरैः...अम्हहेत्यन्ये ॥ ...17.55.
3. अम्हत्तोऽम्हेहिमित्येके । 5. 108
4. आदेश्च णः कश्चित् । 4. 60
5. इति–तेनैवोक्तत्वात् । 18. 12
6. उभयोमस्य कस्यचित् । 4. 33
7. उद्घुमाश्च केषांचित् 7. 42
8. उक्कटेरिति कश्चित् । 7. 143
9. कश्चिदिङ्गितज्ञं ... इच्छति 3. 6
10. कश्चिद् ह्रस्वापवादं छमिच्छति ।... ... 3. 40
11. कुक्षिमत्यां कुच्छिमदीत्येके 12. 20
12. केचिदेतादृशेषु विकल्पमिच्छन्ति । ... 2. 42
13. केचिद् गयोयमौ न चेच्छन्ति । ... 3. 32
14. कैश्चित् प्राकृतकोविदैः .... न मन्यते ... 2. 2
15. क्स्तेरिति ... प्रभृतय इत्येके 5. 63
16. चिणमिति केचित् । 3. 75
17. तथा च स एवाह ... इत्यर्थे । ... 1. 9
18. तथाहि तत्रैव । ... ... 18. 12.
19. तर्दुरिति केचित् । 3. 30
20. तुम्हादेशं ... कश्चिदिच्छति ... 5. 90
21. तेनापि टाङ्गि ... उक्तत्वात् । ... 1. 6
22. तेनैव ... इत्युक्तत्वात् । ... 1. 5
23. दरल इति कश्चित् । 11. 8
24. धातूपलक्षणमिति केचित् । 4. 20
25. नतु ... इति वदन्ति । ... ... 1. 4.
26. बहिष्क्रमइ ... इति केचित् । 7. 4
27. बाह्लीकीपाठ्यान्ययोः ... अपरे । ... 20. 16

28. मि चैके । 5. 99
29. म्हर इत्येके । 7. 17
30. युद्धे दुल्ल वेत्येके । 3. 34
31. लिङ्गत्वाविशेषोपादानात्...डसुसु-प्रभृतय इत्येके ।... 6. 31
32. लुद्धो इत्येके । 3. 36
33. वंकुमं केचिदिच्छन्ति । 10. 6
34. वाउल्लसिरत्रेति केचित् । 1. 15
35. विंटं इति कश्चित् । 1. 7
36. वेत्येके । 4. 34
37. शफर्यां सभरी ... कश्चित् 2. 24
38. श्लिष्टो श्विशा इत्येके । 13. 3
39. सत्त्वान्तरे नित्यमित्येके । 3. 45

APPENDIX VI

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APPENDIX VII

ABBREVIATIONS

The shortest form of abbreviations normally used is given. Sometimes the name of a well-known author stands for his standard work mentioned in this list, e. g., Vararuci, I. 1, Prakṛtaprakāśa, I. 1.

ABORI	Annals of the Bhandarkar Oriental Research Institute.
Amg,	Ardhamāgadhī.
AP.	Apabhraṁśa.
BH.	Bhaṭṭi.
Bh.	Bharata.
Bhām.	Bhāmaha.
BORI	Bhandarkar Oriental Research Institute.
BSOS	Bulletin of the School of Oriental Studies.
CD	Caṇḍa.
CGMIA	A Comparative Grammar of Middle Indo-Aryan,
Comm.	Commentary,
Comp. Gr.	A Comparative Grammar of Modern Aryan languges of India.
DCSM	Descriptive Catalogue of Sanskrit Manuscripts of Orissa.
DN	Desināmamālā.
DVM	Daśagrīvavadhamahākāvya.
Em. or em.	Emendation.
EOLS	Evolution of Oriya Language and Script,
Ex. or ex.	Example.
gen.	genitive.
GOS	Gaekward Oriental Series.
Grammatik	Grammatik der Prakrit-sprachen.
GS	Gāthāsaptaśatī.
H	Das Saptaśatakam des Hāla.

Hc.	Hemacandra.
HGA	Historical Grammar of Apabhraṃśa.
IA	Indian Antiquary.
imp.	imperative.
inst.	instrumental.
Intro.	Introduction.
JBORS	Journal of the Bihar and Orissa Research Society.
JDL	Journal of the Department of Letters.
JRAS	Journal of the Royal Asiatic Society.
KD	Kāvyādarśa.
KI	Kramadīśvara.
KM	Karpūramañjarī.
KP	Kāvyaprakāśa.
KVM	Kāvyamīmāmsā.
lang.	language.
Laṅk.	Laṅkeśvara.
Les Gram.	Les Grammariens Prakrits.
Lk.	Lakṣmīdhara.
loc.	locative.
LSI	Linguistic Survey of India.
M.	Mahārāṣṭrī
Mg.	Māgadhī
MIA	Middle Indo-Aryan
Mk.	Mārkaṇḍeya
MM	Mālatīmādhava.
Mṛ.	Mṛcchakaṭika.
MS	Manusmṛiti.
Mss.	Manuscripts.
NIA	New Indo-Aryan.
nom.	nominative.
NŚ	Nāṭyaśāstra.
ODBL	Origin and Development of Bengali Language.
OHRJ	Orissa Historical Research Journal.
om.	omit.
PA	Prākṛtānuśāsana.

PK	Prākṛtakalpataru.
Pkt.	Prakrit.
Pl.	Plural.
PPK	Prākṛtapraāśa.
PPL	Prākṛtapaiṅgalam.
Pṛ.	Pṛthvīdhara.
PS	Prākṛtasarvasva.
PSM	Pāia-sadda-mahaṇṇavo
Pu.	Puruṣottama.
PVV	Prākṛtavyākaraṇavṛtti.
R	Rāvaṇavaho.
Ra	Ratnāvalī.
Rt.	Rāmatarkavāgīśa.
Ś	Śaurasenī.
Śak	Abhijñānaśākuntalam.
SD	Sāhityadarpaṇa.
sent	sentence.
sing.	singular.
SK	Sarasvatīkaṇṭhābharaṇam.
Skt.	Sanskrit.
Śl.	Śloka.
SR	Siṁharāja.
Sū	Sūtra.
Tv.	Trivikrama.
Vas.	Vasantarāja.
Viś	Viśvanātha
Ve.	Veṇīsamhāranāṭakam.
Vr.	Vararuci.
ZDMG	Zeitschrift der Deutschen Morgenlandischen Gesellschaft.

ERRATA

Page	*Line*	*Read*		*For*
4	7	चतुर्विधं	...	चतुविधं
5	13	रेफस्य	...	रेफस्व
,,	18	ओवूयास्तु	...	ओवूयास्तु
,,	19 and 20	गौडौद्र॰	...	गौडौद्रा॰
6	6	सूक्ष्म	...	सुक्ष्म
,,	26	डक	...	डक
7	21	पुडमं	...	पडुमं
9	14 and 16	कइंपडुमडक्को	...	कइपडुमलक्को
,,	16	कपिः प्रथमवृत्तः GS. VI 32		कपिप्रथमतर्कः
,,	28	॰पडुमडक्को	...	पडुमलक्को
,,	30	G	...	O
,,	,,	(add) B भमरोत्ति कइपडुमलक्को		
13	16	अहः	...	पैः
,,	18	दइवं	...	दइव्वं
16	11	देवरो before देव्वरो		
,,	12	om. देवरो		
,,	23	स्वरं	...	स्वरं
17	27	अवउद्दी	...	अवसहि
19	15	खफर्या	...	खफर्या
21	25	U	...	N
,,	28	IO आयोमेति	...	IO आयेनेति
22	1	om चंडणं I		
23	26	G before अर्ध्वं		
23	26	om. ऊर्ध्वता		
,,	27	ऊर्ध्वं	...	अर्धं
25	20	स्तस्मे	...	स्तवमे
,,	24	कहिअं	...	सहिअं
,,	26	स्तव्वे	...	स्तस्मे
,,	29	A	...	H
26	3	सौटीर्या॰	...	सौटीर्या॰
31	29	Rt I.3.12	...	Rt III. 12

Page	*Line*	*Read*		*For*
32	13	सिणेहो	...	सिणहो
33	28	क्वा	...	इवा
,,	22	om. R III 6.		
35	22	० कोण	...	० केण
36	23	U before वासीनम ०		
38	27	IO before प्रश्नः	...	
41	2	सरिआ	...	सरआ
,,	20	अहमुसं	...	अहंमुसं
,,	22	वृक्षिः	...	वृक्षिम्
45	11	om. वा		
46	7	० इओ	...	० अओ
,,	21	० दूत	...	० द्रुत
,,	12	वेडूर्ये	...	वेडूर्ये
,,	,,	म्य in u,य in G	...	u इव in G
53	28	– णिद्दु०	...	– णिद्दु०
55	14	om. १७ from अहित्व		
57	25	काहेइआ	...	कहिइआ
65	25	correct	...	wrong
67	3	अभूत् after बभूव	...	
,,	22	० णौ	...	० णअ
,,	25	वहइ	...	वहए II
68	10	भणंते	...	भणंति II
68	26	to after *up*	...	
69	12	आसन्	...	आसम्
71	8	सोच्छमादयः	...	सोच्छामादयः
,,	19	सोच्छिमु	...	सोच्छमु
72	22	हिरेकाच्चः	...	हिरैकाचः
73	27	शमयते०	...	बमंयते०
74	16	णिकः	...	णिक
,,	,,	०पसूतकैः	...	प्रसूतकैः
75	8	पडविड, पाडवेड	...	पडविड पाडविड
,,	9	पडविऊण	...	पाडवेऊण

Page	*Line*	*Read*		*For*
”	10	विहासाविऊण	...	विहसावेऊण
”	27	O	...	A
80	28	जम्भाइइ	...	जम्भाइए
”	29	जम्हाइइ	...	जम्हायइ
81	29	vas	...	var
”	”	here	...	hare
82	2	om. वा	...	
”	4	सुभइ	...	सुवइ
”	23	हरिस्सङ्कः	...	हरिस्सकङ्कः
83	25	० स्त्वकाराद	...	सत्वकाराद्
84	28	ड्ड for ड्ढ	...	ड्ढ for ड्ड
86	23	उड्डुर्अ	...	उड्डं
87	9	हिंदिऊण	...	हिंडिऊण
”	16	मा after आक्रामयति		
”	23	० गेण्हइ ०	...	० गण्हइ ०
89	7	दूंसावेइ	...	दूंसाविइ
90	20	उड्डाहे	...	ऊमेंहे
91	21	मुंजेलुइ	...	मुंजेलुइ
”	22	खणइ	...	खंणइ
91	25	इव्वला	...	इव्वका
”	27	विना before कपः	...	
”	30	ओज्झणः	...	ओज्झणा
92	15	० झम्पौ	..	० झम्बो
93	5	० विहिविक्षः	...	० विहिविक्ष
95	10	ताडयतेः	...	ताडयेः
”	28	शिपि	...	षिपि
”	29	कुड्डुरणो	...	कुड्डलणो
96	7	104 upon छिम्बीभइ	...	
”	20	अवरिजो	...	अवरिज्जउ
”	29	छुप्प after as	...	
”	”	छुप्प	...	छुप्प
99	18	माहवी ०	....	महवी ०

Page	*Line*	*Read*		*For*
,,	32	ष् after VGIO	...	
100	9	वृध्दिः	...	वृद्धिमा
101	6	GS, I, 15 after दृष्टिः		
,,	22	म्रियेत	...	म्रियते
102	23	is	...	in
103	19	is	...	as
;,	24	तडति	...	तडिति
106	3	महाराष्ट्रयाः	...	महाराष्ट्रया
107	19	गौरवे	...	गौरवे
108	,,	दृलोपः	...	दृलोपः
110	3	क्षणक्षीर ०	...	क्षणचीर ०
,,	10	22 upon स्युः	...	
,,	27	em.	...	om.
112	24	स्त्रियां	...	स्त्रायां
114	10	तुसादो	...	तुमादौ
116	25	emm.	...	Sū
118	3	० ङ्क्षिग	...	० ङ्क्षिग ०
,,	20	घसासजा	...	घसात्सजा
,,	25	मृज्	...	मृज्
',	27	च्छुवदि	...	छुवदि
,,	29	छवी ०	...	छवि ०
119	22	स्मरतः	...	स्मरते
120	25	धीदा	...	धादी
121	28	० गमी	...	० गमो
122	19	० विटादि	...	० विटादि
,,	17	तम्जिश्च	...	तञ्जेश्च
,,	26	अर्च्चैवार्थे	...	अर्चैवार्थे
125	7	० पाण्टिक ०	...	० पण्टिक ०
126	22	em.	...	om.
127	10	रुधिरप्रिय	...	रुधिराप्रिय
129	20	ज्वाल	...	ज्वल
,,	29 and 30	स	...	श
134	24	आत्माडहिणी	...	आत्माहिणी

Page	*Line*	*Read*		*For*
137	26	om. सक्कं II	...	
138	1	मच्छाशिका	...	मच्छाशिक्का
138	20	पुक्काण्णमइज्जा	...	पुक्काण्णमइवा
,,	22	पुक्कण	...	फुक्कण
,,	24	पृच्छे	...	पृच्छे
139	2	पृच्छे	...	पृच्छं
,,	8	seem	...	seen
,,	15	रुअग्गाध	...	रुअग्गाध
,,	,,	गोच्छ	...	गोच्छ
,,	16	णुग्गहृदो	...	स्तुग्गहृन्दो
,,	18 and 19	घ	...	घ
140	11	अप्दो	...	प्रदो
,,	,,	पुप्दो	...	पुद्दो
,,	13	अज्जकिंचि	...	अज्जकिंच
,,	15	शई	...	शई
,,	18	याणामि	...	याणाम्मि
142	21	to before कोप	...	
143	18	घणं	...	घणं
144	19	अच्छदइ	...	अच्छदइ
,,	23	,,	...	अच्छदइ
145	2	१२ upon गम्भिअ		
,,	3	१३ upon पङ्कुण		
,,	6	१४ upon सावरीकू		
,,	13	कोड्ढी	...	कोड्ढी
,,	,,	IO before कोषी		
,,	27	वस्था	...	वथा
146	5	इत्थावेक्षी	...	इत्थोवृत्ती
147	9	अपभ्रंशो हि॰		
		along with इरिसंग॰		
149	20	मत्थक	...	मत्थस
,,	UIO before आगच्छा			
,,	,,	G before इड्ड		
150	12	G before कामत		

Page	*Line*	*Read*		*For*
,,	13	G before मज्जकुपत्ति		
,,	20	G	...	O II
,,	32	aloe	...	ale
151	22	em.	...	om.
,,	27	उम्मर	...	उम्मद्
152	1	हणुमंतें	...	हणुमंते
,,	,,	ड्डुउ	...	ड्डुउ
,,	2	मरिउ	...	मरिओ
,,	18	ड्डुउ	...	ड्डुउ
,,	19	मच्चिउम	...	मच्चिउस
155	31	ङसिङस्भ्यां	...	उसिउस्भ्यां
156	28	G before तुम्हइ		
,,	29	तुमं	...	तुम
157	8	तुज्झ	...	तुज्भ
,,	21	० म्हाइं	...	० म्हइं
158	5	90 upon प्राकृत ०		
,,	16	एक्कलि	...	एक्कि
160	9	महाराष्ट्र्याश्रयेण	...	महाराष्ट्र्याश्रयेण
,,	18	पदादेशः	...	पदादेश
,,	25	चदुइ		
161	28	वचेश्चवचः	...	वचेश्चस्वः
163	23	मणुशो	...	मणुषो
,,	26	ताविस्यत्र	...	तावित्र
,,	27	सोवि	...	सोपि
164	18	separates दूरस	...	sexparates दुरस
165	4	मध्यदेशीया	...	मध्यदशीया
166	26	ध	...	घ
167	20	कुर्वंति	...	कुर्षंति
168	19	ञ	...	ज्ञ
169	18	O	...	IO
,,	21	लच्छने	...	लच्छनि
,,	25	thus	...	the
,,	29	पहुती	...	पद्धती